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Alexander Winckler
Villingen 1843
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PREFACE.

TO acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity; the language, from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisms; that the student may see at once the agreement and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the Notes on Syntax, at the end of the volume, and give an account of them when he recites the rules to which they are annexed.

The sentences of which the Exercises are composed have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name at the end of each sentence, as this part of the work exhibits those forms of expression only which are common to all the Greek writers.

The sentences are all, except in one or two unavoidable instances, in Attic prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of Syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed. The Latin language was preferred to English in these, in the sentences to be translated at the end of each chapter, and in the chapter on Metaphrasis, as we have no English-Greek Lexicon.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the common Attic Greek. The student will thus learn every thing of importance in each, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into Metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called *Metaphrasis*. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

PREFACE

TO THE

SECOND EDITION.

SINCE the first publication of the Greek Exercises, the author has been furnished with emendations and improvements, from several very eminent scholars. These, together with his own remarks, have enabled him to make the present edition much more perfect than the first. Some of the rules on Syntax have been written anew; and additional examples have been inserted in some chapters of the Exercises. In the chapter on Prosody, exercises in Pentameter, and Iambic verse, have been added to the original Hexameter; and the principles of the notes on Syntax have been simplified.

He feels much gratified in thus publicly acknowledging the very kind attention of Professor Young, Glasgow University, and Professor Dalzel, Edinburgh. The continued friendship of Rev. Dr. Bruce, Belfast Academy, and Rev. Mr. Hincks, Cork, with that of many other gentlemen, who have assisted him in improving this work, demand his grateful acknowledgments.

Remarks necessary to be observed in writing Greek.

1. The final letter is generally cut off, (except in verbs) from words ending in α, ε, ι, ο, αι, or α, when the following word begins with a vowel; as, Παντ' ελεγω.

2. All words ending in σ, and verbs in ι and ι, take ς, when the following word begins with a vowel; as, Εισοσιν ανδρες.

3. N is changed into γ, in compounds, before κ, γ, χ, and into μ, before π, β, φ, ↓; as Εγγχμω, συμπλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, Αφ' ου.

5. Ex and ou are used before consonants, εξ and ουκ, or ουχ, before vowels; as, Εξ' υμων, ου τουτο.

6 The Attics use all contractions.

The order of the sentences, in each voice, in the first chapter of the Exercises, is as follows: Present, Imperfect, 1st Future, 2d Future, 1st Aorist, 2d Aorist, Perfect, Pluperfect, and, in the passive, Paulo post future.

The manner of expression, in which each tense is translated in the first chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb,

a	denotes	Active.
m	-	Middle.
p	-	Passive.
1	-	Present.

2	denotes	Imperfect.
3	-	1st Future.
4	-	2d Future.
5	-	1st Aorist.
6	-	2d Aorist.
7	-	Perfect.
8	-	Pluperfect.
b	-	Indicative.
c	-	Subjunctive,
d	-	Optative.
f	-	Infinitive.
g	-	Participle.

After a Substantive, Adjective, Pronoun, or Participle,

m	denotes	Masculine.
f	-	Feminine.
ne	-	Neuter.
pl	-	Plural.
n	-	Nominative.
g	-	Genitive.
d	-	Dative.
a	-	Accusative.

RULES

OF

GREEK SYNTAX.

THE ARTICLE.

* 1. **THE** article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μιν* and *δε* it signifies *partly*; and it is often used for ornament; as,

Αἰ γυλος ὁ τραγῳδός.

Aeschylus the tragedian.

Κακὰ τὰν περὶ μετὰν ἐχὼν.

To remember former evils.

Τὰ ἐξω.

The things without.

Ἐν τῇ φρονεῖν.

In wisdom.

Ὁ ἐρχομένος.

He that cometh.

Τ' ἀνθρώπων γένος τῇ μὲν ἀγαθὸν τῇ δὲ φαῦλον.

Mankind are partly good, and partly bad.

Ἡ νίκη ἢ νικηθεῖσα τοὺς κόσμους ἢ πίστις.

Faith, the victory which overcomes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ἄνδρες ἀγαθοί.

Good men.

Ὀμιλίας κακαί.

Evil communications.

Ἐθνη πολλὰ.

Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα*, being understood; as,
Ορθον ἢ ἀληθὺς αὐ. Truth is always a right thing.

Ἐ πατρὶς φιλάται βροτῶς. To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as,
Ἀθηνῆ Διὸς τιμὸς ἀτρυγέτης. Minerva, invincible daughter of Jove.

Ὁ ψυχὴ ὅς μιν ποθές. O! soul who hast not been gratified.

5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as,
Ὁρμητοὶ κινεῖ σφαιρῶνται ἀνδρες. Thinking themselves to be the wisest of men.

VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person; as,
Ζεὺς ἐγράψε. Zeuxis painted.

Ὀφθαλμοὶ λαμπρύνονται. His eyes shine.

Καταδύουσιν ὀρνίθες. Birds sing.

7. Neuters in the plural have commonly verbs singular; as,
Τὰ βέλη ἐκπίπτει. The darts fall out.

Τὰ ἀργύρια ὑποτάσσονται ταῖς ταῖς. All things are subject to money.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Τῷ τοῖς τὸ φῶς τοῦ κόσμου. Ye are the light of the world.
Κακὸν ἐκκαλυμμένον ἔστιν ὁ πλοῦτος. Wealth is the cloak of evils.

9. The infinitives of substantive verbs, such as *κινεῖ*, *γινώσκει*, &c. have the same case after them that goes before them; as,

Τους μὲν ἰδὼτας ταῦτα ᾔγιτο
καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς δὲ
ἀγνοοῦντας ἀνδραποδῆδες αὖ δι-
καιῶς κεκληθῆναι.

He thought that those
who knew these things
were good and honoura-
ble; but that those who
were ignorant of them
should be justly called sla-
vish.

10. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same; as,

Τὶ βροτοὺς φρονεῖν λεγούσι;

Why do they say that mor-
tal men are wise?

Ἐδυξέ πολεμῖος εἶναι βασιλεῖ.

He showed that he himself
was an enemy to the king.

RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ἄνδρας οἱ εἰσονται.

Men who will know.

Ὁ λόγος ὃν εἶπε.

The word which he spoke.

* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative; as,

Πρὸς τοῦτοις ὡς λέγει Ξενοφών.

Added to what Xenophon
says.

Οὗτος ἐστὶν ὃν λέγεις ἀνθρώπον.

This is the man that you
say.

GENERAL RULES.

* 13. A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective or relative dual, when it signifies two; as,

Ἀμφὶ εἶπον.

They both said.

Ὡς ἀνεμοὶ δύο ὀρνέτον.

As two winds excite.

Φίλας περὶ χεῖρε βαλῶμεν.

Let us put our dear hands
around.

14. Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter; as,

Εαν αδελφος η αδελφη γυμνωι If a brother or sister be naked.

Δι δυνασθῃαι και ο πλουτος δια την τιμην εστιν αιρετα. Power and riches are desirable for the sake of honour.

Εγω και συ τα δικαια ποιησομεν. You and I will do the things which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Το πασιν αρεσαι δυσαριστα. It is very hard to please all.

SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ο παις του Αστιαγον. Cyaxares the son of Astyages.

Αντολυκου θυγατρη μεγαλητορος, Anticlea, the daughter of the magnanimous Autolycus.

GOVERNMENT.

SUBSTANTIVES.

17. One substantive governs another, signifying a different thing, in the genitive; as,

Του Θεου μακροθυμια. The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπον της ημερας. The rest of the day.

Το κρατιστον της φιλοσοφιας. The best part of philosophy.

* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατερ μου, for πατρη εμος. My father.

ADJECTIVES.

* 20. Adjectives signifying *plenty, worth, condemnation, power, difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,
 Εργα πλείου αξια.

Works worthy of the highest value.

Των χαλεπων απειρος διαβωση.

You shall live without trouble.

Γυμνασια μεστα ανδρων.

Places of exercise full of men.

Ανατιος αφροσυνης.

Not blameable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι των ποιητων.

The ancient poets.

Μονος βρωτων.

The only one of mortals.

Οι νεωτεροι ανθρωπων.

The younger of the men.

Καλλιστος ποταμων.

The most beautiful of rivers.

Εκαστος των παροντων ελεγε.

Each of those who were present said.

* 22. The comparative degree governs the genitive, when it is translated by *than*; as,

Βουλης ουδεν εστιν εχθιον κακης.

Nothing is more odious than bad counsel.

23. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; * and those compounded with *συν* and *ὁμου* govern the dative; as,

Ημιν εσται χρησιμον.

It will be useful to us.

Συνεφους τη απλοτητι.

Accustomed to simplicity.

Ελευθερον ανδρι ευκτον.

To be wished for by a liberal man.

Τοις γεναιοις το αισχρον εχθρον,

To the generous, a base thing is detestable.

* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

Ανθρωπων μακρο-αριστος.

By far the best of men.

VERBS.

25. When *εμ* and *γινωμαι* signify *possession, property, or duty*, they govern the genitive; as,

Ο πικρασκορμιος ἰτιρου γινεται. He who is sold becomes the property of another.

26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance and sense (except sight)*; as,

Αισθανομαι ψοφου.

I hear a noise.

Παρεται των καλων πρα.

He loved all that were virtuous.

Ουδε τουτου δημαρτε.

Neither did he fail of having this.

Αμελει των φιλων.

You neglect your friends.

Απολαυει των παροντων.

He enjoys things present.

27. *Εστι* taken for *εχ*, *to have*, governs the dative; as,

Εστι μοι χρηματα.

I have riches.

28. All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative; as,

Βοηθει τη πατριδι.

To help his country.

Εμειν κακοις.

To yield to misfortunes.

Μαχεσθαι τοις πολεμοις.

To encounter with the enemy.

Πας ανηρ αυτη ποτει.

Every man labours for himself.

* 29. A verb signifying actively governs the accusative; as,

Τουτου συ εις αγαθον ανδρα τιμεις.

You honour him as a good man.

* 30. Verbs of *sense*, with the Attics, take an accusative; as,

Ακοω ταυτα.

I hear these things.

31. Every verb may take an accusative of a corresponding noun; as,

Δουλευειν δουλον ανδρα.

To serve a base slavery.

Πολεμεν πολέμῳ.

To wage war.

* 32. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative; as,
Δος μοι ταῦτα.

Give me these things.

33. Verbs of *asking*, *teaching*, *clothing*, and *concealing*; * also verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives; as,
Ἀπαντα σὶ διδάξομαι.

I will teach you all things.

Χρη αὐτῶν τοὺς θεοὺς ἀγαθὰ.

We should ask good things from the Gods.

Ἀποστρέψι με τὰ χρηματὰ.

He deprives me of my goods.

Σὶ γινῶ μεθῦ.

I give you wine to taste.

PASSIVE VERBS.

* 34. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed; as,

Καὶ πρὸς ὑμῶν λειφθήσομαι;

Shall I be left by you also?

Φίλων νικῶνται φίλοι.

Friends are prevailed upon by friends.

Πρὸς θεῶν ὤρμημενος.

Impelled by the Gods.

* 35. Sometimes passive verbs have a dative of the agent after them; as,

Τὸ μέγεθος ἐκείνῳ τῶν πεπραγμένων.

The greatness of his actions.

IMPERSONAL VERBS.

36. An impersonal verb governs the dative; as,

Μεγίστον αὐτῷ ἰδοξεν εἰ αὐ.

It seemed greatest to him.

* 37. Χρῆ, *πρέπει* and *δεῖ*. *it behoveth*, govern the accusative with the infinitive; as,

Χρῆ ὑμᾶς ποιεῖν τοῦτο.

You must do this.

* 38. Δεῖ, and *χρῆ* signifying *necessity* or *want*, ἂλλοι, *μεῖναι*, *διαφερεῖν*, *ἵεσθαι*, *ἐπιχρῆται*, with their compounds, govern the genitive and dative; as,

Χρῆ σοι φίλων.

You need friends.

Ἐκείνῳ τοὺς φαυλοὺς μετέσθι.

The wicked have a share of them.

Δεῖ αὐτῷ χρημάτων.

He has occasion for money.

THE INFINITIVE.

* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as *ὅς, ὅτι, ἄρα, μή, ὡς*; as,

Ὅς τις ζῆτο ἐπιθυμῆναι κτερασθῆναι. Whoever desires to live, let him try to conquer.

Ὡςτι αὐτοὺς μὲν ἔχουσιν. So that they possessed them.

* 40. The infinitive is often put elliptically, *ὅρα, βλέπον, ὅς σκοπεῖ* being understood; as,

Αὐτὸς ἐν πρώτοις μαχεῖσθαι. Do you yourself fight among the first.

* 41. The Greeks use *μελλω*, with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as,

Περὶ ὧν ὑμεῖς μέλλετε κρίνειν. Of which things ye are about to judge.

PARTICIPLES.

42. Participles govern the case of their own verbs; as,

Τοὺς νεωτέρους τοιαῦτα ἤδη παιδευόντις. Instructing the younger men in such manners.

* 43. The verbs *εἰμι, τυγχάνω, ὑπάρχω, γίνομαι, κυρῶ, ἔχω, φθάνω*, and *λαμβάνω*, are used with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as,

Σιγά νυν ἴστως, καὶ μὲν ὡς κυρῶς ἔχων. Be now silent standing there, and remain as thou art.

Σωκράτης τυγχάνει περιπατῶν. Socrates walks.

* 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as,

Ἀγαπῶ με διατελλῶ. He continues to love me.

Μνησθῆναι ποιήσας. I remember that I did it.

THE SUPPLYING OF GERUNDS AND SUPINES.

* 45. The infinitive mood, or a participle is used to supply the place of gerunds and supines; as,

tive, sometimes in the dative; *how long*, in the accusative; as,

Ἡμε, ας καὶ νυκτος.

By day and night.

Ἡμε, ρα μίᾱ.

On one day.

Ὀργή φιλοντικῶν ὀλιγοῖς ἰσχυροῖς.

The anger of those who love prevails but a short time.

* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,

Ἀνδρίας δωδεκά πηχυίων.

A statue twelve cubits high.

Πηγάμη δύο ὀβολῶν.

I bought it for two pence.

Χρυσῷ τῇ νικῇ ἀνέσταντο.

He bought the victory with gold.

ABSOLUTE CASES.

* 53. The genitive case of a substantive is often put absolutely, the former substantive, *ὥστε*, *χάριν*, *ἐκ*, *ἐξ*, or some case of *τις* or *ὅς*, being understood; as,

Τὰ Πλάτωνος.

The works of Plato.

Ὀλυμπίας ἡ Ἀλέξανδρου.

Olympias the mother of Alexander.

Ἐπαινῶ τῆς Φιλομουσίας.

I commend you for your love of music.

Τῆς γῆς ἐτίμησιν.

They laid waste some of the land.

Ἀδραστοῦ δ' ἐγήμη θυγατρῶν.

He married one of the daughters of Adrastus.

ὦ τῆς ἀναιδείας.

O! impudence.

* 54. The dative is often put absolutely, especially after *αὐτός*, *συν* being understood; as,

Τῶν αὐτῶν ἐργῶν ἐκείνοις.

The same works with them.

* 55. The accusative is often put absolutely, *κατὰ* being understood; as,

Πατρίδα Ῥωμαῖος.

By country a Roman.

Μαλὰ θυμῶν ἐχολώθη.

He was much enraged in his mind.

* 56. A substantive with a participle, whose case depends upon no other word, is put in the genitive

absolute; sometimes, by the Attics, in the accusative, very seldom in the dative; as,

Ἡλιου τιλλαντος.

The sun rising.

Τρία οντα των Ασσυριων Φρουρια.

There being three garrisons of the Assyrians.

Οις γενομενους.

Which things being done.

ADVERBS.

57. Adverbs of *time, place, quantity, * order, exception*, and the like, govern the genitive; as,

Εγγυς ἁλος.

Near the sea.

Παρα δικης.

Contrary to justice.

* 58. *Νη*, and *μα* govern the accusative; *ἅμα*, and *ὁμου*, the dative; as,

Μα Δια.

By Jupiter.

Ἀμα τῷ ὕδατι.

Together with the water.

* 59. Two or more negatives strengthen the negation; as,

Ου δυνατοι ουδεπωποτε ουδεν του-
των πραττειν.

It is impossible ever to do
any of these things.

PREPOSITIONS.

* 60. The prepositions *αντι*, *απο*, *εκ* or *εξ*, and *προ* govern the genitive; *εν*, and *συν*, the dative; *υς* or *ες*, and *ανα*, the accusative; as,

Εξ Αττικης.

From Attica.

Εν οικη.

In a house.

Ες εμε.

To me.

— The poets sometimes have *αυα* with a genitive, or dative; as,

Ανα νηος εβη.

He went into the ship.

* 61. *Δια* and *υπερ* govern the genitive or accusative; *αμφι*, *επι*, *πρι* and *υπο*, the genitive, dative, or accusative; as,

Δια στοματος, or δια οσoma.

In the mouth.

Επι θρονου.

Upon a throne.

Επι θρονους.

Upon thrones.

Εφ' ιππυ.

Upon horseback.

* 62. *Κατα*, *from* or *against*, commonly governs the genitive; *ατ* or *according to*, the accusative. *Μετα*,

with, the genitive, or dative; *to* or *after*, the accusative. Παρα and προς, *from*, the genitive; *at* or *with*, the dative; *to*, *beside*, or *against*, the accusative; as,

Κατα πέτρων.

From the rocks.

Κατα δυναμιν.

According to my power.

Μετα φίλων.

With friends.

Παρα κυρίου.

From the Lord.

Προς γυμνασιον.

To school.

63. A preposition often governs the same case, in composition, that it does without it; as,

Απηνης εκκυλινδεται.

He is tossed from his chariot.

CONJUNCTIONS.

64. The conjunctions και, τι, δε, αλλα, μη, ουτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολου οχλου οντος, και μη
εχοντων τι φαγωσι.

The multitude being very great, and they having nothing to eat.

Εωρακα και μεμαρτυρηκα.

I have seen and borne witness.

65. Αν, ια, επιδαν, ινα, οφρα, οπως, ιταν, οποτεν, καν, κεν and ω; are, for the most part, joined with the subjunctive mood; as,

Ινα γνωτι.

That ye may know.

Καν αμυνωσιν αγνησθαι.

Though I should fight better.

— Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods; as,

Αν και τυγχανει βασιλευς ων.

Although he were a king.

GREEK EXERCISES.

CHAP. I.

A verb agrees with its nominative, in number and person.

Verbum cohæret, &c. *Eton.*

Concordantiæ sunt, &c. *Wetten.*

A verb agrees with, &c. *Bell.*

Concordantiæ duæ sunt, &c. *Holmes.*

ACTIVE.

1. **I** HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

Τῶ, τυτίω, λέγω,
γράφω, δίδωμι, στέλλω,
φέρω, εὐέλω.

2. I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

Φέρω, ἰδὼ, τιμῶ,
γίλαω, τρέχω, νομίζω.

3. Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

Ελαύνω, φημι, ἀκολου-
θεῖω, καλεῖω, ποιεῖω.

4. I will do, he will bury, ye will cut, they two will strike.

Πράσσω, θάπτω, τιμ-
νω, τυπτῶ.

5. I wondered, they gave, he did, thou placedst, they two remained, we wrote.

Θαυμάζω, δίδωμι,
πράσσω, τίθημι, μένω,
γράφω.

6. They did come, I did find, we did strike, they two did give.

Ερχομαι, ἵστυσκω,
τυπτῶ, δίδωμι.

7. I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Οραω, τυγχάνω, λε-
γω, τιμῶ, ποιεῖω.

8. I had written, ye two had known, thou hadst made, they had struck.

Γράφω, γινώσκω, πο-
ιῶ, τυτίω.

MIDDLE.

9. Thou sittest, he comes, they turn themselves.

10. I was beginning, ye were hurting yourselves, they were standing.

11. Thou shalt prepare thyself, we shall take, I shall know, ye shall receive.

12. Ye two will strike yourselves, he will drink, I will turn myself.

13. He ceased, they two did, I stretched myself.

14. We two did give, they were, he did place himself.

15. I have suffered, thou hast trusted, he has escaped.

16. He had left, I had heard, they had come.

PASSIVE.

17. He is named, we two are nourished, they are admired.

18. I was struck, they were prepared, it was written.

19. I shall be punished, thou shalt be left, he shall be sent.

20. Ye will be struck, he will be delivered.

21. It was said, we were found, ye were loved.

22. He was buried, they were manifested, I was sent.

23. It has been done, they have been struck, we have been loved.

24. I had been educated, it had been judged.

25. She shall be buried.

Ἡμαι, ἰκομαι, τρεπω.

Αρχομαι, βλαπτω, ἵστημι.

Παρασκευαζω, δεχομαι, γινωσκω, λαμβανω.

Τυπῶ, πινω, τρεπω.

Παυω, πρᾶσσω, τινω.

Δίδωμι, γινομαι, τίθημι.

Πασχω, τυπτω, πῆλω, φεγω.

Λητω, ακουω, ερχομαι.

Ονομαζω, τιμω, θαυμαζω.

Τυπτω, παρασκευαζω, γρᾶφω.

Κολαζω, λητω, στέλλω.

Τυπτω, απαλλασσω.

Λεγω, ευρισκω, φιλω.

Θαπτω, φαινω, στέλλω.

Πρᾶσσω, τυπτω, φιλω.

Τρεφω, κρινω.

Θαπῶ.

2. Now is the judgment of this world; now the ruler of this world shall be cast out.

3. And immediately his ears were opened, and the bond of his tongue was loosed.

4. You see a citizen of the world.

5. A little time breaks the connections of the wicked; but no length of time can destroy the friendships of the good.

6. The mind of man upbraids itself when it is hypocritical.

7. Nightly visions are not only the echoes of daily accidents and conversations, but also the productions of a remiss habit.

8. If you desire that I should lose my good things, that you may acquire things which are not good, see yourselves how unjust and thoughtless you are.

9. For as when a light is present at night, it draws the eyes of all to itself, so the beauty of Autolycus attracts the regards of all to itself.

10. ¶ He will easily find his leathern coat again, and his spade, in the lees of his cask.

11. I am a deliverer of men, and an healer of passions, but upon the whole, I desire to be the prophet of truth and freedom.

12. By their present great joy, they had something of a slight

D

Νυν κρείσσει ἡμῶν ὁ κόσμος
ὁὗτος· νῦν δ' ἀρχὴν δὲ πο-
σμός ὁὗτος ἐκβάλλει ἐξ ἡμῶν.

Καὶ αὐτίκως διακονῶν⁵ αὐ-
τός ὁ ἀκοῆς, καὶ λυγρὸς ὁ δεσ-
μός ὁ γλῶσσης αὐτοῦ.

Ὁ κόσμος πολίτης ὄντων.

Ὁ μὲν δ' Φαῦλος συνδέει
ὀλίγος χρόνος διαλυῶν⁵· ὁ δὲ
ὁ σπουδαῖος φιλία, οὐδε αἶψά
ὁ παρ' αὐτοῦ ἐξαλειφῶν⁵.

Υβρίζει ἑαυτοῦ ὁ δ' αὐτοεκα-
πὸς ψυχῇ, ὅταν ὑπεκρινό-
μαι.

Ὁ νυκτερινὸς φαντασάσκει
οὐ μόνον ὁ μὴθημερινὸς ἡμῶν
συντυχία καὶ ὁμιλία ἀπη-
χρήμα, ἀλλὰ καὶ ὁ βάθυς
συνδέας γεννημάτων.

Εἰς δὲ ἐγὼ² ἀξίως ὁ ἀγα-
θὸς ὁ ἐμαυτοῦ ἀπολλύμενός³ εἰ,
ἵνα σὺ ὁ μὴ ἀγαθὸς περι-
ποιεῖς², ὅρα μὴ σὺ πῶς ἀν-
στος ἡμῶν καὶ ἀγνοῖς.

Ὡς περὶ γὰρ ὅταν φεγγὸς
ἐν νύξιν παρῇ, πᾶς προσά-
γῃ ὁ ὀφθαλμὸς, οὕτω καὶ ὁ Λυ-
τολύκος καλὸς πᾶσι ἐφελ-
κὼς ἐστὶν ἐπὶ ἑαυτοῦ².

Ραδίως ἐνυρῶν³ ὁ διφθε-
ρα αὐτοῖς, καὶ ὁ διελύλα, ἐν
ὁ τρυφῇ ὁ πῖθος.

Ἐλευθερωτὴς ἡμῶν ὁ ἀν-
θρώπος, καὶ ἰατρός ὁ πάθος,
ὁ δὲ ὅλος² ἀληθεῖα καὶ
παρρησία πρὸς φημί ἡμᾶς
βουλομαι.

Ὁ παραχρημα περιχα-
ρης, ἐς ὁ ἐκπύω χρόνος,

hope, that, in future, they would not be consumed by any other disorder.

13. You desire *nothing of a difficult matter*, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent *the very nature of the thing*, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. *The end of tragedy and of history* is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive words; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

16. Socrates, Homerus, Hippocrates, Plato, *eorumque admiratores*, quos etiam æque ac deos colimus, tanquam *perfecti* quidam, atque *Dei ministri*.

ἐλπίς τις ἔχω² κοῦφος, μή-
δι αἰ ὑπο αὐτοῦ νοσημα³
ποτε ἐτι διαφθῆναι⁶.

Οὐδὲ τις χαλεπὸς
πρᾶγμα ἐπιθυμῶ. βουλο-
μαι γινώσκω⁶ τὴν ἐμὴ νόμος.

Διαφέρει δὲ ὁ ὁμοιωμα ὁ
συμβολον⁶ καθόσον ὁ μὲν
ὁμοιωμα ὁ φύσις αὐτοῦ ὁ
πρᾶγμα, κατὰ ὁ δυνατός²,
ἀπεικονίζω³ βουλομαι, καὶ
οὐκ ἐμὴ ἐπὶ ἐγώ⁴ αὐτοῦ με-
ταπλάσσω⁵. ὁ δὲ γὰρ συμ-
βολον ὁ ὅλος² ἐπὶ ἐγώ ἔχω
ᾧτε καὶ ἐκ μοῦνος ὑφίστα-
μαι⁶ ὁ ἡμετέρος ἐπινοία.

Ὁ τέλος τραγωδία καὶ
ἱστορία οὐ ὁ αὐτοῦ, ἀλλὰ ὁ
ἐναντίος· ἐκὼ μὲν γὰρ δεῖ
διὰ ὁ πιθανὸς λόγος⁶, ἐκ-
πλησσω⁵, καὶ ψυχαγω-
γεῖν⁵, κατὰ ὁ παρρησία⁶, ὁ
ἀκούων· ἐνθαδὶ δὲ, διὰ ὁ ἀλη-
θινὸς ἔργον καὶ λόγος, ἅς
πᾶς ὁ χροῖος, διδάσκω⁵
καὶ πείθω⁵ ὁ φιλομαθῶ⁶.

CHAP. XI.

The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*

The relative, ὅς, ἡ, ὁ, &c.

If a nominative comes, &c. *Bell.*

1. **T**HAT the word might be fulfilled *which he spoke.*

2. Seeing the *chariots which Joseph sent*, the spirit of our father Jacob revived.

3. You seem never to have seen the polypus, nor to know *what this fish suffers.*

4. There was a certain rich man, *who had a steward.*

5. ¶ What time or what opportunity do you seek better than the present? or when will ye do *the things which are necessary*, if not now?

6. *Whom* I often saved, *when in danger* of being cut off by the Phrygians.

7. I lost none of *those persons*, *whom* thou gavest to me.

8. One, of those who sat with him, hearing these things, said; *He is happy who shall eat bread in the kingdom of God.*

9. It is superfluous to say *these things* to them, *which they know.*

ἵνα πληρωῇ ὁ λόγος ὃς ἔειπεν.

Εἰδὼς ὁ ἄμαξα ὃς ἀποστέλλων Ἰωσήφ, ἀναζωπυρεῖν ὁ πνεῦμα Ἰακώβ ὁ πατήρ.

Σὺ δοκεῖς οὐδε πολυπούς ὅρασι πάποτε, οὐδε ὅρασι πάσχειν ὁ ἰχθύς ὅτος μὲν δεινῇ.

Ἀνθρώπος τις ἡμὶ πλουσιος, ὃς ἔχει οἰκοπομος.

Τίς χρόνος, ἡ τίς καιρος ὁ παρεμὶς ἀγαθὸς ζήτην; ἡ ποτε ὃς διὰ πρᾶσι, ἡ μὴ νυν;

Ὅς ἐγὼ πολλὰκις σώζων, κινδυνεύων κατακοπτῶν ὑπὸ ὁ Φρυγῆ.

Ὅς δίδωμι ἐγὼ, εἰς αὐτοὺς οὐδὲς ἀπολλύμι.

Ἀκούω τις, ὁ συνακαμαίς, ὅτος, ἔφη· Μακάριος ὃς φάγοι αὐτός ἐν ὁ βασιλῆα ὁ Θεός.

Περὶ αὐτοῖς, ὅτος λέγει πρὸς αὐτοὺς, ὃς ἰσχυρί.

10. The first person is that in which the speaker speaks of himself; the second, in which of him to whom he speaks; the third, in which of another.

11. Such are hyperboles and plurals; but we shall show in the sequel, the danger which they seem to have.

Πρῶτος προσῶπον ὅς περὶ ἑαυτοῦ φράζει ὁ λέγων· δεύτερος, ὅς περὶ ὃ πρὸς ὃς ὁ λόγος τρίτος, ὅς περὶ ἑτέρου.

Τοιοῦτος^{πρ} πῶς καὶ ὁ ὑπερβολὴ, καὶ ὁ πληθυντικός^{πρ}· διακνύμι δὲ ἐν ὧ^{πρ} φαίνεται ὁ κινδυνός, ὅς εἶχεν ἂν πρ^{πρ}.

12. Circumque ipsum omnes ordine instructi sunt, locum unusquisque, quem ille dedit, non relinquentes.

13. Diram quandam narras hominum stultitiam, qui tanto amore amant rem pallidam gravemque.

CHAP. XII.

The prepositions *ἀντι*, *ἀπο*, *ἐκ*, or *ἐξ*, and *πρὸς*, govern the genitive; *ἐν*, and *συν*, the dative; *με* or *ἐς*, and *ἀνά*, the accusative.

—The poets sometimes have *ἀνά*, with a genitive, or dative.

Præpositiones sunt, &c. *Eton*.

Genitivo soli, &c.

Dativo soli, &c.

Accusativo soli, &c. *Wetten*.

The prepositions *ἀντι*, &c.

Ε, and *συν*, &c.

Ανά and *με*, &c. *Bell*.

1. I DID proceed, and I come from God; for I have not come from myself, but he sent me.

Εγὼ ἐκ τοῦ Θεοῦ ἐξέρχομαι καὶ ἤκω· οὐ γὰρ ἀπο ἑμαυτοῦ ἐρχομαι, ἀλλὰ ἐκ σοῦ ἐγὼ ἀποστέλλω.

2. He fights for his own things.

Πλεν ὁ ἰδιος μάχεται.

3. Then one of the disciples says.

Ἀπὸ αὐτῶν ὡς ἐκ τοῦ μαθητῆς.

4. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

5. Pleasure is rather *in rest*, than *in motion*.

6. And all the brethren with me, to the churches of Galatia.

7. When he went *to the Persians*.

8. He was a manslayer *from the beginning*, and he has not stood *in the truth*; because the truth is not *in him*.

9. And some were Grecians, of those who went *up*, that they might worship *in the festival*.

10. It is a fine thing to receive immortal glory, in exchange for a mortal body.

11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, *before grace in speaking*.

12. It contributes much to *their learning* to be temperate, that they see the older men also living temperately, *through every day*.

13. Having *in his hands* the crown of the far darting Apollo, with the golden sceptre.

14. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te desinet.

15. Alii vero, constructo rogo ante tumulos, et effossa fovea quadam, adolentque sumptuosas illas cornas, et infundunt vinum, mulsumque *in foveas*.

Καταλαμβάνω ἐν ὁσίων, ἀπὸ ὁσμῆς ἀναστροφῶν, πολλοὺς τῆς.

Ἰδοὺ μάλλον ἐν ἡρέμῳ ἡμῶν, ἢ ἐν κινήσει.

Καὶ ὁ συνὲς ἑγὼ πᾶς ἀδελφός, ὁ ἐκκλησία ὁ Γαλατία.

Ὅτι ὡς Περσῶν ἀπαμύνομαι.

Ἐκείνος ἀνθρωποκτόνος ἔμμε ἀπὸ ἀρχῆς, καὶ ἐν ὁσίων οὐχ, ἰσθίμι· ὅτι ἀλήθεια οὐκ ἔμμε ἐν αὐτῷ.

Ἐμμε δὲ τῆς Ἑλλήνων, ἐκ ὁσίων ἀναστάντων, ἵνα προσκυνῶν ἐν ὁσίων.

Καλὸς, ἀντὶ θνητῶς σωμα, ἀθάνατος δοξᾷ ἀντικαταλλάσσω⁵⁶.

Δίκαιος πολίτης⁵⁷ κρίνω, ὁ ὁ πραγμασσηνία, ἀντὶ ὁ ἐν ὁ λόγῳ⁵⁸ χάρις, αἰετῶ⁵⁹.

Μεγάλη δὲ συμβαλλῶ⁶⁰ ὅςπερ μάθαν⁶¹ σωφρονισμῶν αὐτῶν, ὁ τὶ καὶ ὁ περιστῶν ἔραμ, ἀνα πᾶς ἡμέρα σωφρονισμῶν διαγῶ.

Στιμμά τι ἔχω ἐν χερσὶν ἱερέως Ἀπολλῶν,

Χρυσίως ἀνα σκηπτρῶν⁶².

CHAP. XIII.

Δια and *ὑπερ* govern the genitive, or accusative; *ἀμφι*, *ἐν*, *περι* and *ὑπο*, the genitive, dative, or accusative.

Δια, &c. *Αμφι*, &c. *Bell*.

GENITIVE.

1. **THEY** are troubled *throu'* *all their life*.

2. Take away desire entirely, *at present*.

3. Begin therefore from small things; never say *of any thing*, that I lost it, but that I restored it.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also.

5. He was always discoursing *about the affairs of men*; considering, what was pious, what impious; what honourable, what shameful; what just, what unjust.

Ταρασσὺν δια πάς ὁ βίος.

Ὁ ὁρῆξις παντελὺς, ἐπὶ ὁ παρῆμι⁸ ἀναίρει⁶.

Ἀρχομαι⁵ τινῶν ἀπὸ ὁ μικρὸς μνησκού ἐπὶ μὴ δὲς ἐπὶ, ὅτι ἀποδίδωμι.

Ἐγγὺς μὲν ὁ σὸς, περὶ πάς, λήθη, ἐγγὺς δὲ ὁ παρῆς, περὶ σοῦ, λήθη.

Αὐτὸς δὲ περὶ ὁ ἀνθρώπων αἱ διαλεγόμεναι σπουδαί, τίς¹⁰ εὐσεβείας, τίς ἀσεβείας, τίς καλὸς, τίς αἰσχρὸς, τίς δίκαιος, τίς ἀδίκος.

DATIVE.

6. Strip this man also; for thou shalt see many, and ridiculous things, lying hid *under his garment*.

7. And they were astonished *at his doctrine*, for he was teaching them, as one having power, not as the scribes.

8. And the general of the

Ἀποδύω³ καὶ οὗτος· ὁπτομαι γὰρ πολλοὺς, καὶ γυλοὺς, ὑπὸ ὁ ἱματίου κρυπτοῦ.

Καὶ ἐκπλησσω² ἐπὶ ὁ διδάχῃ αὐτοῦ, ἡμὶ γὰρ διδάσκω αὐτοῦ, ὡς ἐξουσίαν ἔχων, οὐχ, ὡς ὁ γραμματεὺς.

Καὶ λέγων ὁ ἀρχιστράτη-

Lord says to Joshua, loose the shoe off thy feet, for the place *upon which thou hast now stood, on it, is holy.*

9. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they having mounted *on the horses* could drive *through the camp.*

ACCUSATIVE.

10. Cyrus sometimes invited a whole company *to supper*, with the captain.

11. They came, *not on account of Jesus alone*, but that they might also see Lazarus.

12. He also goes out to assist, with those that are *about him.*

13. But, as I think, you did not come the most beautiful person, *under the earth.*

14. Many at last were spent *by weakness*; for the disorder first seated in the head, having begun from above, went *throughout the whole body.*

15. ¶ If God be *for us*, who can be against us?

16. But tell thou me, how the things *upon earth* are, and what they do in the city.

17. And the others who fought with Darius *against the Scy-*

θηκος Κυριος προς Ιησου^α, Λυσι ε' υποδημα ε' τους σου^α, ο γαρ τοπος επι ος νυν ιστη-
μι, επι αυτοις, αγιος εμιν.

Ποδίζοντες γαρ εχον ε' ιππους επι ε' φαντη^α και α-
τις επι αυτοις^α εμιν^α, εργασ-
ται νυξ^α λυσι^α ιππους, εργοι
δε χαλινω, εργοι δε επιβου-
κισαν^α, εργοι δε επιβου-
κισαν^α αναβαινω^α δε επι
ιππους^α ελαυνω^α δια ε'
σκατοπιδον^α, παντα πασιν
αδυνατος.

Καλειν δε επι δεσπτοι ε'
Κυρος ελος ποτι ταξις, συν
ε' ταξιαρχος.

Ερχομαι^α, ου δια ε' Ιη-
σους μόνος, αλλα ινα και ε'
Λαζαρος ιδω^α.

Εκδοθητω και αυτοις, συν
ε' περι αυτοις.

Αλλα ουχι και υπο για^α,
ως οιμαι^α, καλος ερχομαι.

Ο πολυς υσθηον δια ε'
ασθενια διαφ. ημε^α και
διεξιμι^α γαρ δια πας ε'
συνα^α, ανωθεν αρχομαι^α,
ε' ου ε' κεφαλη πρωτων
ιδρυω^α κακος.

Ει ε' Θεος υπε^α ενω^α, τη^α
κατα ενω^α;

Αταξ επω ενω, πως ε'
υπε^α για^α εχω, και τις
ποιω εν ε' πολυς.

Και ε' συστρατευω^α ε'
Δαριος αλλος επι Σκυθης^α.

thians; because the whole Persian army was *in their power*, to destroy, or to save it.

18. Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

19. Sic enim vivis, quo pacto quivis servus *sub domino* victitans, non maneret.

20. Si vero nonnunquam invitatus *ad cenam* vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

ὅτι ἐπὶ ἑνὸς^d ἑ παρὰ Περσικοῦ στρατια γινομένου^e, διαφθάρῃ³, καὶ περιποιεῖ³.

Οὐδὲς ἐπὶ τοιαύτου ὁ Τιμόν ἐργάζομαι περὶ σου³, παννὴ γὰρ αὐτός ὁ δικέλλα παιδαγωγέω, ὃς χρεῖ² σου, αὐτὶ ὁ πένου, προαιρεῖω.

CHAP. XIV.

Kata *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Meta*, *with*, the genitive or dative; *to*, or *after*, the accusative. *Para* and *pros*, *from*, the genitive; *at*, or *with*, the dative; *to*, *beside*, or *against*, the accusative.

1. **T**HE article stands *with* a noun, and the pronoun, for a noun.

2. It was terrible, not *according to one only* of the circumstances.

3. The way to be filled is much more simple and straight *with us*, than *with you*.

4. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved.

Ὁ ἀεθρον μετὰ ὀνομα, καὶ ὁ ἀντωνυμια, ἀντὶ ὀνομα.

Διπλὸς ἡμῖ, οὐ κατὰ εἰς μόνος ὁ πραγματ.

Πολλὴ ἀπλῶς καὶ εὐθὺς παρὰ ἐγὼ ὁ ὁδὸς ἡμῖ ἐπὶ ἂ ἐμπληθῶ^δ, ἢ παρὰ τυ.

Ὁ πλεον¹ ἐν ὁ ναυες, οὐκ ἑλαχὺς ἢ πεντακοσίαι, τρεῖς πρὸς ὁ τριακοντα μόνος διασωζῶ³.

5. As two are to four, so are four to eight.

6. ¶ He thought that those who inquired such things from the gods did impious things.

7. According to the customs with themselves, they made a noise all together, with their arms; and, having shouted together, they rushed against the enemies.

8. And after them, all the other arts are the third rank, thus arranged, according to their parts, but they all look to the God, obeying the common command from him.

9. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it from others, when he judged.

10. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere apud vos, plus quam leges atque jura.

11. Ex his igitur cupiebat aliquid jam negotiorum adversus hostes gerere.

12. Cum his et Cyrum contemplabere, et Priamum et Dionysium.

Ὡς ὁ^{ος} δυο πρὸς ὁ τεσσαρες, οὕτω καὶ ὁ τεσσαρες πρὸς οὕτω.

Ὁ ὁ τοιούτος πᾶρα ὁ θεὸς πυνθανομαι¹ ἀβημοσίας ποιῶ ἤγομαι².

Κατὰ ὁ παρὰ αὐτοὺς ἑ-
θὸς, συνήσφην, ὁ ἔπλεον
καὶ συναλαζ³ω³, ὁρμαι
ἐπὶ ὁ πολέμιος⁴.

Καὶ μετὰ αὐτοῦ⁵ δι, ὁ
τρίτος τάξις ὁ λοιπὸς τεχνή-
παις, κατὰ μέρος μετ, οὕτω
κοσμη⁶τ⁶, παρ⁷ω⁷ δι πρὸς ὁ
Θεὸς ἀποδελιπ⁸ω, κενὸς ὁ
παρὰ αὐτοὺς προσηγμαι⁹
πυθ¹⁰ω¹⁰.

Καὶ ἡμὶ μετῴσως ὁ Κυ-
ρος πολυλογος ὅτι ἀναγ-
καζ¹¹ω ὑπὸν ὁ διδασκαλὸς καὶ
διδῶν¹² λογὸς ὁ¹³β ποιῶ¹⁴,
καὶ λαμβάνω παρὰ ἄλλος
ὁποτὶ διαζ¹⁵ω¹⁵.

CHAP. XV.

Adverbs of *time, place, quantity, order, exception,* and the like, govern the genitive.

Nn and *μα* govern the accusative; *ἅμα* and *ἰσὺν* the dative.

Adverbia loci, &c.

Ἀμα et *ἰσὺν*, &c.

Nn et *μα*, &c. *Eton*.

Genitivum post se, &c.

Dativus sequitur, &c.

Accusativus, &c. *Wetten*.

Adverbs of time, &c.

Some adverbs of order, &c. *Bell*.

1. **T**HE world has gone after him.

2. And Cyrus desired this decree, on account of the ἑσποτιμαί themselves.

3. Within the enclosure, a multitude of women was seen.

4. From the beginning, to this part which is last.

5. A tragedy cannot be without action; but it may be without morals.

6. Between us and you.

7. Neither a feast without concord, nor wealth without virtue, has any pleasure.

8. That which is called the law of a state, without obedience of the subjects, is quite a vain composition.

9. This evil is not far from madness.

10. A bare thought by itself, without utterance, is sometimes

Ο κόσμος ὀπίσσω αὐτοῦ ἀπερχομαι^ο.

Ο δὲ Κύριος βουλομαι^α, καὶ αὐτὸς ἕνεκα τῶν ἑσποτιμῶν, οὗτος ὁ ψήφισμα.

Ἐνθὺν ὁ περιβόλου, πληθος τις γυνή ὡρα^α.

Ἀπο ἀρχῆς, μέχρι οὗτος ὁ μέρος ὅς ἐσχατος ἡμῶν.

Ἄνευ μὲν γὰρ πρᾶξις, οὐκ ἀν γινομαι^α τραγωδία ἀνευ δὲ ἠθὸς γινομαι ἀν.

Μεταξὺ ἐγὼ καὶ σὺ.

Οὐτε συμπόσιον ἀνευ ὁμοιοῦς, οὐτε πλοῦτος χωρὶς ἀρετῆς ἡδὺν ἔχει.

Πολὺς ὁ καλῶς δὴ οὐτος^α νόμος, ἀνευ πᾶν ὁ χραιομαι^α, συγγραμμά τι μὴ ἄλλως κενός.

Οὗτος ὁ κακός^α οὐ πόρῳ μελαγχολία ἡμῶν.

Καὶ φανη δὲ χαυμαζῶ ποτὶ φίλος κατὰ τὴν

admired, upon account of the grandeur itself.

11. *Near the very great city Babylon.*

12. And when Gadatas was near these villages, he sends some spies before him.

13. However, with the morning, they come to the sea, and having gone into the way called Elorina, they proceeded.

14. The Athenians knowing that they were not concealed, laid down their arms again, except about three hundred men.

15. ¶ Without you, we are afraid to go home.

16. And the Assyrian having followed as far as he thought it to be safe, returned.

17. Then the Assyrians, and those with them, when the armies were near each other, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

18. At first he called himself nobody; but when he ran off, and was out of reach of my dart, he said that he was named Ulysses.

19. I saw them quarrelling about interest, and teaching for a hire, and undergoing every thing, for the sake of these things. And those who cast away glory from themselves, doing every thing eagerly for it.

του ὁ υἱος, διὰ αὐτοῦ⁴ ὁ μεγαλοφρων^{nc}.

Ὁ μέγας πόλις Βαβυλὼν ἐγγυς.

Ὁ δὲ Γαδάτας ὡς ἐγγυς ἤμιν ἐντος ὁ κρηνη, περικυβιστοὶ προερευνησάν^{nc}.

Ἀμα δὲ ὁ ἑσπέρως ἀφικνωμαί ἑμὸς πρὸς τὴν θαλάσσαν, καὶ ἐσθαινω⁵ ἐς τὸ ὄδος ὁ Ἐλωρινὴ καλεῖται, πορευομαι².

Γινώσκω⁶ ὁ Ἀθηναῖος ὅτι οὐ λανθάνω¹, κατατιθέμενοι^{nc} πάλιν, πλην τριακοντοῖς μάλιστα ἀντρ.

Ἄνευ συ, καὶ οὐκ ἀδὲ ἀσπίδι φοβέω^m.

Καὶ ὁ μὲν Ἀσσυρίος διώκων³ ἀχρεὶς ὁς ἀσφαλῆ^{nc} οἰομαι² ἡμῖν, ἀποβρεθῶ^{nc}.

Ὁ οὖν Ἀσσυρίος, καὶ ὁ συν αὐτοῦ, ἐπὶ τὴν ἐγγυς ἀλλήλων ὁ σιρατιύμα γιγνομαι², ταφρός περιβαλῶ². ὅσπερ καὶ νυν ἐστὶ ὁ βαρβαρὸς βασιλεὺς ποιεῖν, ὁ ποταμὸς σιρατοπιδεύ^m.

Ὁ μὲν πρῶτος^{nc} οὗτος ἑαυτοῦ ἀποκαλεῖται². ἐπὶ δὲ διαφειγνῶ⁶, καὶ ἐξώ ἡμῖν βέλους, Ὀδυσσεύς^m οἰομαζώομαι.

Ὁρῶ² περὶ τοκοῦ⁶ διὰ φερῶ^m, καὶ ἐπὶ μισθοῦ⁴, πωδεύω, καὶ πᾶς ἐνεκα αὐτοῦ ὑπομένω. Ὅ³ τι ὁ δοξα ἀποσάλλω⁶, αὐτοῦ ἐνεκα πᾶς ἐπιτηδύω.

20. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

21. Do you see then, says he, *before that grove*, a place which seems to be beautiful, and like a meadow, and illuminated with much light?

22. It has been well said, that every end does not appear *along with the beginning*.

23. They live enurely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

24. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

25. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

26. No one having sense, fights with his neighbours, merely *for the sake* of conquering his opponents; nor sails upon the seas, only *to pass* over them; nor takes up the sciences or arts, merely *for the sake of the knowledge itself*; but all men do all things, *on account of the*

Εν ὁ καιρος, εἰα εἰσε, ἀναμνησμομαι⁵ καὶ ὁ δι' ὁ εἶπος, Ηκω³ Δωρικος πολίτης, καὶ λοιμός εἰμα αὐτός.

Οραὼν οὖν, Φημι, καί τιμ- προσθε ὁ αἰσος εἰσος, το- πος τις, ὅς δοκεῖ καλὸς τε εἶμι, καὶ λαμπροῦν, καὶ φῶς πολὺς καταλαμπνῶ⁶;

Εὐ βίω, ὅ⁷ μὴ εἰμα εἰ- χη πᾶς τέλος καταφθαί- νω⁸.

Αἶνι τε σῶμα ζῶν το πᾶσι πᾶσι εἰς ὁ εἰστος χρόνος, καὶ εἰς οἰκίᾳ ἐπὶ οὗτος καλὸς ἀφικνεομαι.

Οὐκοῦν ἐπὶ τῇ αἰσῇ σχῆδι νῆδ ὁ εἶος παρῶ⁵ καὶ πᾶς εἶδω⁷, λῶν αἶν νῆδ σαφῶς, ἰδὼς μὲν ὁ ὁ πλουσιος⁸.

Εἶναι οἶμαι μὲν, νῆ ὁ θεός, εἰσος μὲν ὁ μεγέθος ὁ πᾶσι πᾶσι οὐ μὲν τῶν, μᾶς Ζεὺς, οὗτω πᾶσι πᾶσι πᾶσι, ὅ⁷ εἰς ὁ αἰστος, ὁ πᾶσι εἶναι, εἶδω⁷ τις μὲν πᾶσι πᾶσι.

Οὐτε πολέμῳ ὁ πᾶσι οὐδὲς, νοός εἶναι, εἶναι αὐ- τὸς ὁ καταγωνιζομαι⁵ ὁ ὁ ἀντιπᾶσι πᾶσι οὐτε πᾶσι ὁ πᾶσι πᾶσι, χᾶσι ὁ πᾶσι οἶμα⁵ μόνον καὶ μὴ οὐδὲ ὁ εἶναι πᾶσι καὶ τεχνῶν αὐ- τὸς εἶναι ὁ ἐπιστήμη αὐ- λαμβάνω⁸ πᾶς δι' πᾶσι πᾶσι.

pleasures, honours, or profits
which arise from the works.

πας, χαμν ὁ ἐπιτηνομαίε
 ὁ ἐργασίᾳ ἔδης, ἢ καλός, ἢ
 συμφερεῖ.

27. *Ye see to what a pitch of*
vanity the man has come,
who does not allow you a choice
of fighting or being at peace ;
but threatens and uses proud
words, as they say, and is not
satisfied, possessing the things
which have been conquered, to
stay with them, but is always
adding something about them.

Οραὺ δὲ προερχομαι
 ἀσέλγεια ἀνθρώπος, ὅς σου
 δι' αἵρεσις· σὺ δίδωμι εἰς
 πρᾶσσιν ἢ ἀγῶν πόνυχια·
 ἀλλὰ ἀπειλῶ, καὶ λόγος
 ὑπερφανός, ὡς φημί, λε-
 γω, καὶ οὐκ ὅως τε εἰμι,
 ἔχω ὅς κατασείρω, μὲν
 ἐπὶ οὐτοῖς, ἀλλὰ αἰετὶς
 προσπείρω ἄλλω.

28. *Definite mihi, ad quot usque annos existimare*
oportet, homines esse juvenes.

29. *Quis enim absque hac bonum aliquid discat ?*

30. *Vestes quidem qui commutant, frigoris eas*
æstusque causa commutant.

31. *Et, per canem, o viri Athenienses, certe ego*
patiebar aliquid tale.

CHAP. XVI.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as, *ὅς, πρην, αχρη, μέχρι.*

The infinitive is often put elliptically, *ἴσα, βλέπε* or *σκοπῇ* being understood.

Infinitivus sæpissime loco, &c.

Modo infinitivo eleganter, &c. *Eton.*

Latinum obtinet plerumque, &c. *Wetten.*

The infinitive will have, &c.

Sometimes the infinitive, &c.

The infinitive is sometimes put, &c.

One verb governs another, &c.

The Greek infinitive is often, &c. *Bell.*

Infinitivus subjicitur, &c. *Holmes.*

1. **HE** *heard that he had done this miracle.*

Ἀκούσας ὁ αὐτὸς αὐτοῦ ποιεῖν
ὁ σημεῖον.

2. Another again, *was showing that wealth itself was good.*

Ὁ τις αὐτὸς πάλιν, ἀγαθὸς
ἡμῖν καὶ ὁ πλεοντος αὐτοῦ
ἀποφαίνω^m.

3. It *pleased them that each should be honoured according to his desert, and that Cyrus should be the judge.*

Δοκεῖν κατὰ τὸ ἀξίαν ἰ-
καστός τιμαῖν, Κύρος δὲ ὁ
κρίνω^f ἡμῖν.

4. They brought all things sufficient, so *in^d all the army sufficed well.*

Πᾶς ἱκανὸς προσαγγ²,
ὥς διπν⁵ καλῶς ἅπας ὁ
στράτια.

5. I, having put you into the house of correction, *shall persuade you that I am your master.*

Ἐγὼ γὰρ, σὺ πᾶν ἐμβά-
λω⁶ εἰς τὸ μύλων, πείθω ἡ-
μῖν δισποτόςⁿ.

6. He *said that he was the master of his words himself, but fortune of his actions.*

Ὁ μὲν λόγος φημι κυ-
ρίουⁿ αὐτοῦ εἰμῖ, ὁ δὲ πρα-
ξίς ἐστι τυχήⁿ.

7. Then, being such, *did you wish to live?*

8. *Take things concerning the body, as far as they are useful for the mind.*

9. Fear and the law are *sufficient to restrain love.*

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally *shameful to have no friend, and to change many associates.*

11. I am *ready to tell*; for it is *pleasant to remember and relate* any thing about it.

12. And *he began again to teach* beside the sea; and a great multitude was gathered to him; so that *he, having gone into a vessel, sat on the sea, and all the multitude was at the sea side.*

13. ¶ Talkativeness, if one *would define it, would seem to be an intemperance of speech*; and the talkative person is such an one, as *uses to say* to the person who meets him, that he himself knows all things.

14. Having left the judgment seat, we came to the place of punishment; but there, my dear friend, *there were many and miserable things to hear and see.*

15. But he has come to such a pitch of pride, *that he sends to the Eubœans such letters.*

Εἶπα, τισυτοὶς ἐμὲ, ζῶν ἰδὼν²;

Ὁ περὶ ὁ σωμα², μὴ χρεὶ ὁ χρεὶ ψυχῆ, παραλαμ-
βαν.

Φόβος, καὶ νόμος ἱκανὸς ἐστὶν καλῶν.

Βραδύς μεν φίλος γίνομαι, γίνομαι³ δὲ, πειρασ⁴ διαμῆναι ὁμοίως γὰρ αἰσχροῦ, μὴδὲς φίλος ἐχθρῶ, καὶ πολὺς ἵτατος μεταλλάσσω.

Ἐτοιμος λέγω· ἥδυν γὰρ αὐτὸν ὅτι μοιμαί⁵ καὶ δ.ε. ξημὶ τίς περὶ αὐτοῦ.

Καὶ ἐρχομαι πάλιν διδάσκειν πρὸς ὁ θαλάσσεια καὶ συναγν⁵ πρὸς αὐτοῦ λαὸς πολὺς ὥστε αὐτοῦ, ἐμβά:νῳ⁶ αἱ πλοῖα, καθήμαι ἐν ὁ θαλάσσεια, καὶ πᾶς ὁ ὄχλος πρὸς ὁ θαλάσσεια ἐμὲ.

Ὁ λαλῶν, εἰ τίς αὐτοῦ ἐριζ⁷ βουλομαι, ἐμὲ αὐτὸν ἀκροαί⁸ ὁ λόγος. Ὁ δὲ λαλῶν, τοιούτος τίς, ὅς ἐστι ἐντυγχάνει⁹ ἵππον, ὅτι αὐτοῦ πᾶς ἰδῶν¹⁰.

Ἀφιστήμ⁶ ὁ δικαστήριον, πρὸς ὁ κατασκήριον ἀφικνομαι². ἐνθα δὲ, ὡ φίλος, πολὺς καὶ εὐκρινὸς ἐμὲ ἀκου⁵ τε καὶ ἰδῶ⁶.

Ὁ δὲ αἱ αὐτοῦ¹⁰ ὁδὸς ἐρχομαι, ὥστε ἐπιστῆλλω Εὐβοίους ἡδη τοιούτους ἐπιστῆλλω.

16. Sophocles said, *that he made men such as they ought to be, and Euripides, such as they are.*

17. *It is better that one should die of hunger, being without grief or fear, than live in plenty, being troubled; and it is better that your son should be bad, than you wretched.*

18. *I must preach the kingdom of God to the other cities also; because I have been sent for this.*

19. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; *thinking, whatever beautiful and fine thing the army had, that he was honoured by all these.*

20. And if I should see any person perishing in fire, and entreating me to *extinguish it, I must extinguish it with pitch and oil. And if the river carry any one away, and he, stretching out his hands, entreat me to take him to myself, I must drive him also, falling on his head, so that he may not be able to lift it up.*

21. One of the powerful men of the cavalry of Gadatas, (when he saw him revolting from the Assyrian), *thought that if he would suffer any thing, he himself should receive, from the*

Σοφοκλῆς φημι, αὐτοῦς^α μετ' ὧς δι' ποιῶν^ι, Εὐριπίδης δὲ, ὧς ἡμεῖς.

Ἀγαθὸς λιμὸς ἀποθνήσκω⁶ αλυπὸς καὶ ἀφόβος γίνομαι⁶, ἢ ζῶν ἐν ἀφθονίᾳ⁶, ταρβασσών· ἀγαθὸς δὲ ὁ παῖς κακὸς ἡμῶν, ἢ σὺ κακὸς αὐτῶν.

Καὶ ὁ ἕτερος πόλις εὐαγγελίζω^{αὐτῷ} ἐγὼ δὲ ὁ βασιλεὺς ὁ Θεός· ὅτι ἡς ὑμῶν ἀποστείλλει.

Καὶ ὁ Κυρὸς δὲ, ἡτίς σου, καλὸς πᾶσι⁶ ἡς ὁ στρατιᾶ, ὑμῶν κτασθῆναι δωρεομαι² ὁ ἀξίος νομιζῶ ὅς, τίς καλὸς καὶ ἀγαθὸς ἔχω^α ὁ στρατῦμα, ὑμῶν ὡς πᾶς αὐτοῦ^α κοσμεῖ⁷.

Εἰ δὲ τις πῦρ⁶ ἐν πυρὶ διαφθάρῃ, καὶ σβέννυμι ἱκετεύω, πίσσα καὶ ἐλαίου κατὰ σβέννυμι. Καὶ ἢν τίς, ὁ ποταμὸς παρὰ φέρῃ, ὁ δὲ, ὁ χερὶ ὀρεῖται, ἀντιλαμβάνω⁶ δίομαι, ὠθεῖν καὶ ὑμῶν, ἐπὶ κεφαλῇ^α πίπτῃ, ὡς μὴδε ἀνακυπτῶ⁶ δυναμῶ⁶.

Ἐκ ὁ Γαδάτας ἱππικόν, ὁ δυνατός τις ἀνὴρ, ἐπὶ ὁρᾷ² αὐτοῦ ἀφίστημι^ι, ἀπὸ ὁ Ἀσσυρίους, νομιζῶ ἡτίς ὑμῶν πάσχω⁶, αὐτοῦ^α λαμβάνω⁶, παρὰ ὁ

Assyrian, all the property of Gadatas.

22. For they *must strike* that which comes against them, and *guard themselves against* that which runs at them; so that it is not *easy to find*, what one, of the manœuvres of war, is not in hunting.

23. When you have to encounter danger for your friend or country, do not consult the soothsayer whether you ought to do it. For if the soothsayer declares to you, that the omens have been bad, 'tis evident that death is signified, or the loss of a part of the body, or flight.

24. We think the writings of Plotinus and Gentilianus Amelius are worthy studying; for, why would one think it necessary to touch the others, omitting to examine those, from whom, having taken those things, they have written them.

25. Be present then, said he, at the doors, clothed with these dresses, before the sun rises, and stand as Pheraulas the Persian shall tell you from me.

26. And he died for such a cause, being the least worthy, of the Grecians in my time, to come to such a degree of misery.

27. When you please, send these books, or rather bring them. For I would not cease,
E 2

Assυριοις, πᾶς ὁ Γαδάτας.

Πᾶν μὲν γὰρ δι' ὅμοσι γιγνομένη, φιλασσοῦ⁵ δι' ὁ ἐπιφανεῖς· ὥστε αὐτοῖς ἐκαστὸν⁶ τις, ἐν ὁθεῖα σπῆμι, ὅ ἐν πολέμῳ παρεμῖ.

Ὅταν δὲ συνκινδυνεύῃ φίλος⁴ ἢ πατρίς, μὴ μαντινομαι, ἢ συγκινδυνάσασθαι. Καὶ γὰρ αὖ προῖπον σὺ ὁ μαντις, φεῦλος γίνομαι ὁ ἱερὸν, δίδον ὅτι ὁ θεὸς κατὰς σπῆμαι, ἢ περιτομῆς μέρος σπῆμα, ἢ φῦγῃ.

Πλωτίνος καὶ Γεντιλιανος Ἀμελίου ἐγὼ ἀξίως ἐμὲ κομίζω ἐπισκοπεῖν ὁ συγγραμμάτων· ὁ μὲν γὰρ λαίπρος τί τις αὐτῶν κινῶ οἰομαι⁴ δι, ἀφ' ἑμῶν⁶ ἐξετάξω ἐκείνος, παρὰ ὅς, ὅτος λαμβανῶ⁶, ὅτος γράφω.

Παραμῖ οὖν, φημι, ἐπὶ ὁ θύραις, κοσμεῖν⁵ ὁ σφόδρῃ αὐτός, πρὶν ἥλιος ἀνατελλῶν, καὶ καθίστημι ὥς αὐτὸν Φέραυλας ὁ Περσὸς ἐξαγγέλλω⁵ παρὰ ἐγὼ.

Καὶ ὁ μὲν τοιοῦτος αἰτία θῆσκα⁸, ἥμισθα δὲ ἀξίως ἐμῇ, ὁ γὰρ ἐπὶ ἐγὼ⁸ Ἑλλήνων, ἐς ὅτος²⁰ δυστυχία ἀφικομαι.

Καὶ σὺ μὲν ὅτος ὁ βιβλῶν πεμπῶν, ὅταν σὺ δοκῇ, μάλλον δὲ κομίζω⁹ σὺ γὰρ

to request you often, *to prefer* the road to us before any other: if for no other cause, for our old friendship, and the air, which is very temperate.

28. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour* to *pull me down*, ye will labour in vain; for ye shall not drag me down.

29. He had been so habituated to the requiring of moderate things, that, having possessed very small property, he was quite easily satisfied.

30. He never did *promise* to be a teacher of this, but he made those who conversed with him to hope, that they, imitating him, should become such persons.

αν αφιστήμι⁶, ὁ πολλὰς διαμαί σου, ὁ πρὸς ἐγὼ ὁδὸς ὁ ἱερῶσι, προκρίνω⁵· καὶ αὖ ἐ-μεδῶ^α δὲ αὐτὸς², ὁ τε παλαιὸς συνήθη, καὶ ὁ ἀπὸ, μετρίως εἰμι⁸.

Ἦν ἐθέλω⁵, ἐγὼ μὲν ἐκ ὁ οὐρανοῦ σείρα καθήμι³, σὺ δὲ πῶς ἀποκρίμαίν⁵ κατὰσπαι βιάζομαι ἐγὼ, μανθάνω³· οὐ γὰρ δὴ καθέλκυω.

Πρὸς τὸ μετρίως διαμαί παιδευθὲς οὕτως ὥστε παν μικρὸς κταομαι^α, παν βέλδως ἔχω ἀρκούν⁸.

Οὐδὲ ποτε ἐπιτηχεῖμαι διδασκαλῶ^α εἰμι οὐτος, ἀλλὰ ἐλπίζω ποιῶ⁸ ὁ συνδιατρίβω⁸ ἑαυτοῦ, μιμητομαι εὐκρινος, τισοσθὲ γινώσκω³.

31. Rhetor Demias advenit, plebiscitum habens in dextra, et consanguineum^a nostrum esse dicens.

32. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sana mente esse.

33. Quid jucundum nosti, nihil horum causa facere volens? quæ jucundorum appetitum non expectas, sed, priusquam affetas, omnibus repletis; priusquam esurias, comedens: priusquam sitias, bibens.

CHAP. XVII.

The cause, manner or instrument is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

Quodvis etiam verbum admittit, &c.

Genitīvus vero iste nonnunquam, &c. *Eton.*

Interdum et dativum, &c.

Passiva quælibet, &c.

Effertur scilicet, &c.

Causæ, &c. *Wetten.*

The matter of which, &c.

A noun of part, &c.

Sometimes the adjective agrees, &c.

Nouns signifying the cause, &c. *Bell.*

Ablativus instrumenti, &c. *Halmea.*

1. **T**HE city is yet stronger
by the river, than by the walls.

2. I heard that they, by certain incantations and charms, could open the gates of hell.

3. I think you would laugh much more, if you saw those, who are kings and princes with us, begging with (or among) them.

4. Think it equally shameful to be conquered by the ill offices of enemies, and to be overcome by the benefits of friends.

5. This place has been treated of by many persons, before us.

6. They accuse, and bear witness against, and censure

Ο ποταμος ἐπὶ ἰσχυρέας
αὐτὸς ὁ ποταμός, ἢ ὁ τυχός.

Ἀκούω² αὐτοὺς ἐπὶ τῇ
τῇ καὶ τελετῇ τῆς, ἀκούω
ὁ ἄλλος ὁ πύλη.

Πολλοὺς ἀναιμαὶ μάλλον
γίγασ^{2b}, εἰ θεομαὶ ὁ
παρὰ ἐγὼ βασιλεὺς καὶ
στρατῆς, πτωχεύω παρὰ
αὐτοὺς.

Ὁμοίως αἰσχρὸς νομίζω
ὁ ἐχθρὸς νικᾶν ὁ κακο-
ποιῶν, καὶ ὁ φίλος ἡσασ-
μαι ὁ ευεργεσία.

Πολλοὺς δὲ πρό ἐγὼ ὁ τό-
πος ἐξεργάζομαι.

Καταγορεύω, καὶ κατα-
μαρτυρεῖν, καὶ διλογεῖν



the things, which have been done *by us* during life.

7. There are many sublime expressions without pathos, as, with innumerable others, those bold expressions *of the poet*, about the sons of Alous.

8. He has exceeded all persons *in expression and invention*.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus it will appear most plainly which of them is good, and which bad.

13. The parts of the fable, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone conquered time and envy *by their great exploits*.

16. When Cyrus saw him, having leaped from his seat, he went to meet him, and took

ὁ τραστὺς ἐγὼ παρὰ ὁ βίος².

Πολὺς ὕψος διχα παθος, αἷ, πρὸς μὴναι ἄλλος, καὶ ὁ, περὶ ὁ Ἀλυσθης², ὁ παύται, παρασταλμα² ἔε.

Λεξίς καὶ δαμα τα, ὑπερβαλλῶ.

Ὡς ὁ μὲν πυρὶ ὁ ἀπὸ-μαυ² καί, ὁ δι καλὸς καὶ ὁ ἀποθεῖ θεοσμοι ὕψαται, αἰσθ² αὐθ² ὁ τρεῖς.

Ἐν καταστάσει ὁ ὁ προ-γοτος ἀρετῆς ἀπολαύ², λυπη² μὲν αὐ² ἐμ² καὶ ἐκ-τος, ἢ τις αὐτοῦ ἐμ² αἰσθη-σις² αἰσχυρὰ δὲ ἐγὼ αὐτοῦ τοσὺς δὲ μεγάς, ὅσος καὶ ὁ γένος περιφάν².

Ἐκτος μὲν ἀπὸς νόμος τασσῶ.

Ἀγν² τανυ, σκοπεῖν ὁ ἐγὼ πρᾶστω παρ², καί, τῃς ἐκαστοῦ ὅν² ἡγ² δὲ μαλίστ² διπλὸς ἐμ², ὅς τις τε αὐτοῦ ἀγαθὸς ἐμ², καὶ ὅς τις κακός.

Ὁ μεγάς, ὅς ψυχραγ-γι² ὁ τραγηδία, ὁ μὲντος μερὸς ἐμ².

Ὁ μὲν ἐπὶ ἐγὼ ἐμ² φη-σις, ἐλευθερος, ἀκαταῖτος, ἀπαρεμποδιστος.

Μοτος, ὁ μεγάς πρᾶξις, χρεως καὶ φθονος πικρ² ἔε.

Ὁ μὲν οὖν Κυρος, αἷς αἰ-δω², ἀναστῆσαι² ἐκ. ὁ ἐ-δρα, ὑπαντα² τε αὐτοῦ;

him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing*.

17. Consider that learning is *by so much a greater good thing than ignorance, in as much as*, all men, making profit, do other bad things; but this (ignorance) alone injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us*, but it shall be very short.

19. Tho' if I must conjecture *by the silence being yet great, and the cold not yet pinching me*, as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands and mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness* of their bodies.

21. I am neither swift of *feet*, nor strong of *hands*; and I know, that, of the things which I can do *with my body*, I should not be judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shown to us, which I see all men understanding *by nature*, as all other animals understand

και διξιομαι^α. ὁ δὲ ἄλλος, μηδὲς οὐδ', εκπλίσσω^α ὁ πρῶτος.

Ηγιομαι ὁ παιδαγωγὸς τοσούτος μέγας ἀγαθὸς ἡμῖ ὁ ἀπαιδευσία, ὅτος, ὁ μὲν ἄλλος μοχθῆρος πᾶς, κερδαίνω, πρᾶσσω· ὅτος δὲ μόνος καὶ πρᾶσζήμιον^α ὁ ἴχθυς.

Οὐκ ἄξιός ἐστι ὅτος ὁ τόπος, παραλαβὴ^α εἰς τίς ὁ γυν θωρεῖται, ἡμῖ δὲ πάντων συντομος.

Καὶ τοὶ ἡγεῖ χερὶ τεκμαιρομαι ὁ τι ἥσυχια πολλὸς ἐστὶ ἡμῖ, καὶ ὁ κρύος, μηδέπω γυν το ὀρθροῖται, ὅσπερ ἰθα^α ἀποκταίνω, οὐδέπω μέσος νύξ^α ἡμῖ.

Καὶ πολλὸς, καὶ ὁ ὁ βραχυὸς ξίφος χερσὶ στήρω^α, ὁ τι χερὶ καὶ ὁ στόμα ἀπὲ ἐκινὸς ἀγνοῶμαι^α, κατασπᾶν ὁ ἀντιπαλὸς, δακνῶ, σπαρασσῶ, ἅτε καὶ ὁ μέγας ὁ σῶμα πολλὸς αὐτοῦ^α ὑπεριχῶ.

Εἶναι ἡμῖ μὲν οὐτε πούς ταχύς, οὐτε χερὶ ισχυρὸς· γιγνώσκω δὲ, ὅτι, εἴ ὅς αὖ γυν ὁ ἴμος σῶμα ποιῶ^α, οὐκ αὖ κρινῶ^α οὐτε πρῶτος, οὐτε δεύτερος, οἶμαι δὲ οὐδὲ χίλιοςτος, ἴσως δὲ οὐδὲ μυριοστός.

Νῦν γυν δακνύμι μάχη, ὅς γυν ὁραὶ πᾶς ἀνθρώπος φύσις ἐπιστάμαι, ὅσπερ γι καὶ ὁ ἄλλος ζῷος ἐπισ-

a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered as much as I could him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts by *nature*, rather than by *intention*.

26. Of animals, some, *being led, by the desire* of eating, to the bait, are taken; and some, *are incared* by drink.

27. Omnibus spoliari grave est et molestum; præsertim quum ab inimico cui hoc accadat; tum vero benevolentia vestra et humanitate, *quanto* easdem consequi est *amplissimum*.

28. Non enim *civilibus dignitatibus*, neque generis

ἴαμαι τις μάχη ἑκαστος, οὐδὲ παρὰ ἑῷς ἄλλος μανθανῶ, ἢ παρὰ ὁ φύσις· οἷος ὁ βους κίρας παύω· ὁ ἵππος, ὅπλῃ· ὁ κύων, στόμα· ὁ κάπρος, ὁδούς.

Ὁ Κύρος, ὅς· ἀκούσας ὅτι πρὸς ὁ Ἰνδὸς πολλὰκις ὁ Χαλδαῖος πορεύομαι², ἀναμνησάμεν³ ὅτι ἐρχομαι⁴ παρὰ αὐτός, κατασκευάζομαι⁵, εἰς Μήδος, ὁ αὐτός πρᾶγμα, καὶ οἰχομαι⁶ πρὸς ὁ πολέμιος, ὅπως αὐ καὶ ὁ ἱκνὸς καταδῶ⁷, βουλομαι⁸ μανθάνω ὁ Ἰνδὸς ὁ αὐτός πρᾶσσω⁹.

Εγὼ ἐκ παιδὸν ἐνθυμειν· προβάλλω¹⁰ ἐπιστάμαι¹¹ πρὸ ἐνός ὅς τις οἰομαι¹² πλησύνω¹³ καὶ ἐμὴ ἄλλος οὐδὲς ἐχῶ¹⁴, ὁ χεῖρ προέχω, ἐμποδίζω¹⁵, ὅς τις δύναμαι¹⁶, ὁ παύω¹⁷.

Ὁ γὰρ ἄλλος ζῶσι σχεττοὶ ἀτεχτός πως ἐμὴ, πολλὴν ὀλίγος δὴ τις ἐν αὐτός, ἀλλὰ καὶ ἐνός φύσις μάλλον ἢ προαιρέσις τεχνῆς ἐντυχῶ.

Ὁ ζῶν, ὁ μὲν ὁ ἐπιδύμα ὁ φαγεῖ αὐγὴ πρὸς ὁ δέλεαρ, ἄλλοσιν· ὁ δὲ ποτός ἐνδρῶν.

præcellens, neque *divitis* Deus optimos judicare solet.

29. Una vero causa judicata fuit a *Minos* etiam in gratiam.

CHAP. XVIII.

Adjectives signifying *plenty*, *worth*, *condemnation*, *power*, *difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.

Comparativa, cum exponuntur, &c. *Eton*.

Quorum Latina genitivum, &c.

Sic et comparativa, &c. *Wetten*.

Adjectives signifying *desire*, &c.

Adjectives compounded with a *privative*, &c.

Adjectives signifying *merit*, &c. *Bell*.

Comparativa regunt, &c. *Holmes*.

1. **T**HE love of the fabulous is peculiar to a great genius, when declining, in age.

2. I am wiser than *this man*.

3. Nothing is bolder than *folly*.

4. It is likely that you, being an admirer of beauty, would omit none of the things worth seeing or hearing.

5. I think that some have come out with us *worthy of better*, and some of less.

6. Every speech is futile, which is *destitute of actions*.

Μεγας φουσις ὑποφανεῖς
ἢ ἢ ἰδιος εἰμι, ἐν γῆρας, ὁ
φιλομυθος^π.

Ουτος ὁ ἀνθρωπος ἐγὼ
σοφος εἰμι.

Οὐκ ἔστι ἀνὴρ οὐδὲς
τολμηρος.

Εἰκοτος, φιλοκαλος ἔστι
συ, μηδὲς ὁ ἀξιος^π θεῶν ἢ
ἀκοη παραληπῶ^δ.

Ἐποῦ ὅτι ἐξέρχεται
συ ἐγὼ ὁ μὲν καὶ ἀγαθός,
ὁ δὲ καὶ μικρός ἀξιος.

Ἀπας ἡμῶν λόγος ματαιός,
πραξις ἀμείρους γινώ-
μαι^δ.

7. You are *without hearing*, the *sweetest hearing*, the *praise of yourself*; and *without seeing* the *sweetest sight*.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory* of the Grecians, and *the virtue* of their ancestors.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

10. In order to have men obedient, nothing is *more useful*, than to *seem to be wiser than those who are governed*.

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

12. Whether are these mathematicians superior, as to becoming *better than other men*?

13. Your wallet will be *full of lupins*, or *books stuffed with writing on the back*; and being in this state, you will say that you are *happier than the great king*.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes*.

15. If you find any thing *better*, in human life, than *justice*, *truth*, *temperance* and *fortitude*, being turned with your whole mind, to it, enjoy that which is *found the best*.

Ὁ ἥδὺς ἀκουσμός, καὶ τοὺς σιαντοῦ¹, ἀπηκοὺς ἡμῶν καὶ ὁ ἥδὺς θεαματὶς ἀβιάτος.

ὑπο αλλοφύλου ἀνθρώπου ἀρχῇ, καὶ ὁ ἡγήμονα ἀποστέρων, ἀναξίος νομιζόμεν καὶ ὁ ὁ Ἑλλήν δοξα, καὶ ὁ ὁ πρόγονος ἀρετῇ.

Ἀπὸ φόβου, ὁ θυγατρὸς², μὴ φοβέσθαι ὡς ἀπαρτῶ³, αξίος ἑνός.

Ἐς ὁ⁴ πᾶσι⁵ ἀνθρώπων ἰσχύ, οὐδὲν ἡμῶν ἀνυσίμος, ἡ φρονίμος⁶ δοκεῖ ἡμῶν ὁ ἀρχῶν⁷.

Οὐκ ἡμῶν δούλος μέγας ὁ κύριος αὐτός, οὔτε ἀποστόλος μέγας ὁ πεμπὴς⁸ αὐτός.

Πότερον προέχων ἑνὸς ὁ μαθηματικός, πρὸς ὁ ἀγαθὸς γινόμεται⁹ ὁ ἄλλος ἀνθρώπος;

Ὁ πῆρα συ θερμός ἡμῶν μέστος, ἡ οὐκ ἐπιστογραφὸς βιβλίων καὶ ὅντως ἰσχύ, ἐν δαιμον¹⁰ ἡμῶν φημι¹¹ ὁ μέγας βασιλεὺς.

Ἐγὼ μὲν ἡσύχαζω¹² συ, καὶ πολλοὺ ἀφ᾽ ἡμῶν ὁ ἰχθύς.

Ἐὰν μὲν ἀγαθὸς εὐρισκῶ, ἐν ὁ ἀνθρώπινος βίος, δικαιοσύνη, ἀληθεία, σωφροσύνη, καὶ ἀνδρεία, ἐπὶ ἐκείνους¹³, ἐξ ὅλος ὁ ψυχὴ τρέφω¹⁴, ὁ ἀγαθὸς εὐρεστέως ἀπολυθῶν.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

17. My father, who has given them to me, is *greater than all*; and no one can wrest out of the hand of my father.

18. It would be proper to have expressions *worthy of the (subject) things*.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness*.

20. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider, that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

21. And this is by much *more absurd than those things*. For, observing closely, I found those same persons practising the things most contrary to their own words.

22. If you make me a friend, I shall bring you to the most pleasant and easy way; you shall

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Βραχὺς εἰς συλλαβὴν ὃ
εἷς βραχὺς φωνῆν ἢ
βραχυτέραν, μὴ ἐπὶ τελείᾳ
λεξίς· οὕτως αἶς, μεταξὺ
αὐτοῦ καὶ ὁ ἐν ὃ εἷς συλ-
λαβὴ φωνῆν, μὴ ὑπαρχὼν
συμφωνοῦν πολὺς εἰς ἄλλους
ἀλλὰ πῶς εἰς ἢ μηδὲ εἰς.

Ὁ πατήρ ἐγώ, ὃ δίδω-
μι ἐγώ, μέγας παῖς εἰμι·
καὶ οὐδὲς δύναμαι ἀρπα-
ξῆν ἐκ ὁ χεὶρ ὁ πατήρ ἐγώ.

Ὁ πρᾶγμα περιεπε^d αὐ-
τὸ φωνῆ εἷς ἀξίος.

Ὁ μὲν γὰρ τύχη αὐτοῦ
χρήμα, καὶ δόξα, καὶ φι-
λος ἐγγχειρίζ^ω· ὃ δὲ ὅς αὐ-
τοῦ ἀκαξίος· ὃ ὑπαρχὼν
ευδαιμονία κατιστήσῃ^b.

Ἰδίος ἀνθρώπος φιλεῖ
καὶ ὁ πλάσι· οὗτος δὲ γι-
νομαι, ἐὰν συμπροσπίν^ω
σοι, ὅτι καὶ συγγενής, καὶ
διὰ ἀγνοίας^a, καὶ ἀπεισ-
θήματα^ω καὶ αἰς μετὰ
ἀλλήλους ἀμφοτέρας τιθή-
κω¹. καὶ, πρὸ παῖς, ὅτι
οὐ βλαπ^ω· σὺ οὐ γὰρ ὁ
ἐγγίμονικος σὺ κακὸς ποιεῖς
ἢ προσθεῖς ἡμῖν.

Ἐπὶ δὲ πολὺς οὗτος ἐκ-
κένος ἀποπός. Ὁ γὰρ αὐτοῦ
οὗτος ἰυρίσκω^a, ἐπιτήρ^ω
εὐαντίας ὁ αὐτοῦ λόγος ἐπι-
τηδίων.

Ἐὰν ἐγὼ φίλῃ ποιῶ⁵,
ἐπὶ ὁ εὐδὲς τι καὶ ῥαδίος ὁ-
δοῦ^a ἀγὼν σὺ καὶ ὁ μὲν τη-

be tasteless of none of the pleasant things, and you shall live unexperienced of troubles.

πικρὸς οὐδὲς ἀγευστός ἐστι, ὃ δὲ χαλκίτος ἀπικρὸς διαβίωσις.

23. Mihi igitur Socrates videbatur honore esse rei publicæ dignus, potius quam morte.

24. Vides homines dissidentes inter se, et gravius sese tractantes hominibus nihilo dignis.



CHAP. XIX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva sæpe permutant, &c. *Eton.*

Adjectivum plurale cujuscunque, &c. *Wetten and Holmes.*

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell.*

1. **NOT** many of the inhabitants of the country know, what thing this fable may import.

Οὐ ὁ πικρυχέως πολὺς ἰσθίμι, τίς ποτε οὗτος ὁ μὴ βολογία δύναμαι^d.

2. If the greatest power of the enemies is there.

Ἐν ἐκείνῳ ὁ πολέμιος ἡμῶν ἔστι ἀναθροῦς^{no}.

3. They killed near thirty of the light armed men.

Ἀποκτείνω ἐγγὺς τριάκοντα ὁ ψίλος.

4. I think that he was the happiest of the men, who had been celebrated for a long time before.

Οἶμαι αὐτὸς ευδαιμονέστερος ἢ ἅνθρωπος, ὃ ἐν μακρὸς ὁ ἐμπροσθεν χρόνος θρυλλεῖται.

5. There were some of the scribes sitting there, and arguing in their hearts, saying, Why does this man blaspheme thus? who can forgive sins but God?

Ἐνί τισι τοῖς γραμματέυσιν ἐκεῖ καθήμεναι, καὶ διαλογίζονται ἐν ὁ καρδίᾳ ἑαυτῶν, λέγων· Τίς οὗτος οὕτω βλασφημεῖ; τίς δύναται ἀφεῖναι ἡμῶν τὰ ἁμαρτήματα ἐν μὴ ὁ Θεός;

6. And that which is the *greatest and most beautiful of all*, you see your own territory increased, and that of the enemies lessened.

7. Think that *nothing of human affairs* is steady; for thus, when fortunate, you will not be overjoyed, nor when unfortunate, over sorrowful.

8. To-day, I celebrate my daughter's birth-day feast, and I have invited *very many of my friends*.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, *the most manifest of all things*.

10. He believed that *those, of the persons who associated with him, that embraced the things which he approved*, would be good friends to himself and to others.

11. In the same way I think, the poet representing storms, selects *the most terrible of the circumstances*.

12. In Lybia, the Carthaginians govern, and the Lybians are governed; *which then of these* do you think to live most pleasantly? or *of the Grecians*, in whom you are yourself, *which* seem to you to live most pleasantly, those who rule or those who are ruled?

13. The gods give to men *none of things that are good and*

Οδὲ πᾶσι μεγάς και καλός, ὁ μὲν σὺς χωρὰ αὐτοῦ· αὐτὸν δὲ ὁ πολέμιος μου.

Νομίζω μηδὲς ἐμὶ ὁ ἀνθρώπινος βίβαιος· οὐτὶ γὰρ οὐτε εὐτυχίῃ ἐμὶ περιχαρὴς, οὐτε δυστυχίῃ πένυτος.

Θυγατὴρ σημερινὴ ἰσθίαν γενεθλίαν, καὶ παρακαλεῖ ὁ φίλος μάλα πολλὸς.

Ὡσπερ δὲ ὁ νυκτερὸς ὄμμα πρὸς ὁ φηγγὸς ἔχων, ὁ μετα ἡμέραν, οὕτω καὶ ὁ ἡμετερός ψυχὴ ὁ τοὺς πρὸς ὃς ὁ Φύσις, φανερός πᾶσι.

Πιστεῖν², ὁ συνημῆς αὐτός, ὁ ἀποδεχομαι² δὲ σπερ αὐτὸς δοκιμαζῶ², ἵαντον τε καὶ ἄλλος φίλος ἀγαθὸς ἐμὶ².

Ὡσπερ² οἶμαι, καὶ ἐπὶ ὁ χιμαῖ τυκῶν ὁ ποιητής, ἐκλαμβάνῃ ὁ παρακολούθει² ὁ χαλεπός^{2c}.

Ἐν ὁ Λιβύη, Καρχηδόνιος μὲν ἀρχῶν, Λιβύης δὲ ἀρχῶν· οὗτος οὐν ποτιερὸς ἦδον οἶμαι ζῶν; ἢ ὁ Ἕλληρ, ἐν ὃς καὶ αὐτὸς ἐμὶ, ποτιερὸς συ δοκίμῃ ἦδον, ὁ κρατιῶ² ἢ ὁ κρατεῖν, ζῶν;

Ὁ ἐμὶ ἀγαθὸς καὶ καλὸς οὐδὲς, ἀνεὺ πόντος καὶ

glorious, without labour and diligence.

14. And Cyrus having called some of the servants that were present, "Tell me, said he, has any of you seen Abradates? For I wonder, says he, that frequently coming to us before, he now appears no where." Then one of the servants answered, "Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians."

15. Like the bad criers in assemblies, he spoke something rapid and not distinct.

16. And many persons who were neglected ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in what meats does he delight?

18. When they learned the truth, they were enraged at those orators who encouraged the naval expedition, as if they had not voted it themselves.

19. It is a shame that painters should imitate beautiful animals, and children not imitate good parents.

20. I, having observed, with much accuracy, both good men and bad; did conceive that I ought to write those things which each of them practise in life.

ἐπιμελῆα, θεὸς δίδωμι ἀνθρώπος.

Ο δὲ Κυρὸς καλῶν⁵ τῆς ὁ παρεμὲ ὑπηρετῆς, ἔγω γὰρ, φημι, ἴδων τις σὺν Αβραδάτης; θαυμάζω γὰρ, φημι, ὅτι πρόσθεν θαμιζῶ ἐπὶ ἑγὼ^α, νυνὶ οὐδαμῶ φαινῶ. Ο οὖν ὑπηρετῆς τις ἀπακρίνομαι⁵, ὅτι ὡ δεσποτῆς οὐ ζῶν, ἀλλὰ ἐν ὁ μάχῃ ἀποθνήσκων⁶, ἐμβάλλων⁶ ὁ ἄρμα ἐς ὁ Αἰγυπτίους.

Ὡς περὶ ὁ Φαῦλος ὁ ἐν ὁ ἀγωνίᾳ κηρύξῃ, ἐπιτροχῶς τις καὶ οὐκ ἀσφαλῆς φθόγγομαι².

Καὶ πολὺς ὁ ἀμελεῖων⁷ ἀνθρώπος διδρασκῶ ἐς φρεσας, ὁ διψῶ ἀπαισῆτος συνεχῶ.

Ο δὲ πᾶσι δὲ ὅπως ἡδυνῶ, τις χαιρεῖν ὁ ἐδίσμα;

Ἐπειδὴ γινώμι, χαλεπὸς εἰμι ὁ συμπεροθυμῶμαι⁸ ὁ ῥήτωρ ὁ ἐκπλοῦς, ὥς περὶ οὐκ αὐτὸς ἡφιζῶ⁵.

Δυσχερὲς ὁ μὲν γραφεὺς ἀπεικάζῶ ὁ καλὸς ὁ ζῶν, ὁ δὲ πᾶσι μὴ μιμῶμαι ὁ σπουδαῖος ὁ γοεὺς.

Ἐγὼ παραθεῖσκαμαι⁷, ἔξ ἀκριβῆα πολὺς, ὁ τε ἀγαθός² ὁ ἀνθρώπος, καὶ ὁ Φαῦλος ὑπολαμβάνω δὲ συγγράφω⁵ ὅς ἐκατέρως αὐτὸς ἐπιτηδύνω ἐν ὁ βίος.

21. *Omnium hominum continentissimus eras.*

22. Critias quidem *omnium*, in oligarchia, *avarissimus* et *violentissimus* fuit.

23. Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligant, planum est *objectis* eos *servis* esse similes.

CHAP. XX.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with *συ* and *ἐμω* govern the dative.

Εἶναι, taken for *ἔχω*, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.

Huc referuntur adjectiva, &c.

Verba acquisitive posita, &c. *Eton.*

Verba cedendi, &c.

Quorum itidem Latina, &c.

Verba communicandi, &c. *Wetten.*

Adjectives signifying advantage, &c.

Adjectives compounded with *συ*, &c.

All verbs put *acquisitively*, &c.

Verbs of adoring, &c.

Also verbs of advising, &c. *Bell.*

Verba dandi, &c.

Verbum *χραιομαι*, &c. *Holmes.*

1. **HAVING** said these things and others like them, I descended.

Οὗτος καὶ ὁ παραπλησίου αὐτοῦ ὑποὶ καταβῆναι⁶.

2. Behold, I am really naked, as you see, and of equal weight with the other dead persons.

3. Well I have at least this one thing, that I am like you.

4. I wish to return therefore to things which I did next in the state. And in these again, consider ye what was best for the city.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not like those. For whatever things they may have acquired making war, they will think to be common to themselves.

6. To dispute with one another about words, but not to quarrel.

7. Unless one takes pleasure in empty names.

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel hath spoken to him.

9. They now serve him, as he did them before.

10. Why are you angry at me?

11. Cræsus had two sons.

12. ¶ It seems to me to be a great fault, that a ruler should be harsh to all those that are governed.

13. Jupiter, the great leader in heaven, goes first, driving a

Ἰδὺν γυμνός, ὥς ὄραται, ἀληθῶς ἡμῖ, καὶ ἰσοστάσιος ὁ ἄλλος νεκρός.

Εἰς μὲν ἤδη οὗτος ἔχω, ὅτι ὁμοίος ἡμῖ σὺ.

Βούλομαι τοῖσιν ἐπακολουθεῖν ὅτι ὁ ἐξ ἐξῆς πάλιν⁶. Καὶ σκοπεῖν, ἐν οὗτοι πάλιν αὐ, τίς ὁ πολλὸς ἀγαθὸς ἡμῖ.

Ἢ οὐ σὺ καὶ ὁ ἀγῶν, Φαίμ, προέβη καὶ ὁ ἀδελφός; Ἀλλὰ μὰ Ζεὺς, Φημί ὁ Κύρος, οὐκ ὁμοίος οὗτος ἐκείνῳ. Ὅς μὲν αὖ σίτραν⁷ κτασθῶμαι⁵, κοινὸς ἑαυτοῦ ᾔσθηται³ ἡμῖ.

Ἀλλήλων περὶ λόγους⁸ ἀμφοτέρωθεν μὲν, ἐρίζω δὲ μὴ.

Εἰ μὴ τις ἐνόμα χαιρεῖν πένης.

Ὁ οὐκ ὄχλος ὁ ἰσθῆμι⁹ καὶ ἀκούω⁵, λέγω³ ἑρσητη γινώσκω. Ἄλλος λέγω, Ἀγγέλος αὐτοῦ λαλεῖν.

Ἐκείνῳ¹⁰ νῦν οὗτος δουλεύει, καθάπερ οὗτος ἐκείνῳ προέβη.

Τίς ἐγὼ ὀργίζω¹¹;

Εἰμι ὁ Κραῖστος δύο παις.

Ὅς¹² ἀνὴρ³ ἀρχαῖος, πᾶς χαλεπαίνειν ὁ ἀρχαῖος, οὗτος ἐγὼ γε δοκῶ μεγάλας ἀμαρτήμας ἔχειν.

Ὁ μὲν δὲ μέγας ᾔσθηται¹³ ἐν οὐρανῷ Ζεὺς ἐλκεῖν πτῆν.

flying chariot, and an host of gods and deities follows him.

14. The aids of the gods do not help treacherous persons; as is right; for men do not commit injustice, until they become impious towards the gods.

15. When first the desire of gold and silver came into the city, with the possession of wealth followed avarice and meanness; and with the use and enjoyment of it, luxury, and effeminacy, and extravagance.

16. And lo a man from the multitude cried out saying; Master, I entreat thee to look upon my son, because he is my only son.

17. If any one serve me, let him follow me, and where I am, there also will my servant be; and if any one serve me, the father shall honour him.

18. Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour has come, that the Son of man should be glorified.

19. Simon Peter saith to him, Lord, whither goest thou? Jesus answered him, Where I go, thou canst not now follow me; but hereafter thou shalt follow me.

νος ἄξιμα, πρῶτος παρῶμαι, ὁ δὲ ἵσταμαι σφραγισθεὶς θεός· καὶ δαίμων.

Οὐδὲ ὁ παρὰ ὁ Θεὸς επικουρεῖ ὁ προδοτικὸς ὁσπρεθίω· ἐκποτῶς· οὐδὲ γὰρ πρῶτοι ἀδικεῖ, ἢ περι ὁ Θεὸς ἀσέβει.

Ἐπὶ ταχυσυμ² πρῶτον τις ὁ πολὺς ἀργηρός καὶ χρυσὸς ζήλος, καὶ συντακλούθειν ὁ πλούτος ὁ μετῆσις πλεονεξία καὶ μετῆσις κηλογία· ὁ δὲ χρῆσις καὶ ἀπολαυσίς, τρυφή καὶ μαλακία καὶ πολυτελεῖα.

Καὶ ἰδὼν ἄνθρωπος ἀπὸ τοῦ ὄχλου βοᾷ λέγων· Διδάσκαλος, δεῖμαί σου, ἐπιβλέπω· ἐπὶ ὁ υἱός² ἐγώ, ὅτι μοτογενὴς ἐγώ εἰμι.

Ἐάν ἐγὼ διακονῶ τίς, ἐγὼ ἀκολουθεῖν, καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμός εἰμι· καὶ ἵνα τις ἐγὼ διακονῶ, τιμᾶν αὐτὸς ὁ πατήρ.

Ἐρχομαι Φίλιππος καὶ λέγων ὁ Ἀνδρέας, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγων ὁ Ἰησοῦς. Ὁ δὲ Ἰησοῦς ἀποκρινομαι³ αὐτοῖς, λέγων, Ἐρχομαι ὁ ἄρα, ἵνα δοξάζω⁵ ὁ υἱὸς ὁ ἀνθρώπου.

Λέγων αὐτὸς Σίμων Πέτρος· Κυριος, ποῦ ὑπάγεις; Ἀποκρινομαι⁵ αὐτὸς ὁ Ἰησοῦς, ὅπου ὑπάγω, οὐ δύναμαι ἐγὼ νῦν ἀκολουθεῖν²· ὁσίμην δὲ ἀκολουθεῖν ἐγώ.

20. See then, this Menippus shall judge which of us is more beautiful. Tell me, O Menippus, do I not seem to you more beautiful?

21. The diffusive style is proper for all familiar subjects, perorations, digressions, easy narrations or homophous amusements, histories, relations of nature, and not a few other parts.

22. He said that he saw most people knowing the number of their possessions, although they had very many.

23. It is not certain to the person who has planted his land well, who shall reap the fruit; nor is it certain to him who has built a house well for himself, who shall inhabit it.

24. Anacharsis being once upbraided by some person, because he was a barbarian and Scythian; "My country is a reproach to me," said he, "but you to your country."

25. And Charicles, being enraged at him, "Since," said he, "O Socrates, you are ignorant, we command these things being more intelligible to you, not to converse at all with young men."

26. Quibuscumque studiorum non est finis utilis ad vitam, hæc non sunt artes.

27. Legationes undique venerunt, omnibus gratulantibus Romanorum sub Pertinace imperio.

28. Mira fortasse videbor dicere, si Cyro consilium dare velim aliquid dicere pro nobis, cum arma sumpserint ii qui nobis futuri sunt pugna socii.

Ἴδου δὲ, Μενίππος δοῦναι δικάζει ποτὶς ἑμὲ καλὸς ἢ μοι. Εἰπὼν, ὦ Μενίππος, οὐ καλὸς σὺ δοκῶ.

Τὸ πεπονημένον ὁ χυσις, καὶ ἐπὶ λόγος, καὶ παραβάσις, καὶ ὁ φραστικὸς ἀπ᾿ αὐτοῦ, καὶ ἐπιδεκτικὸς, ἰστορικὸς τε, καὶ φυσιολογικὸς, καὶ οὐκ ὅλως ἄλλος μέρος ἀρμοδῶς.

Ὁραὶ φημι ὁ πολὺς ὁ μὲν κτήματα, καὶ πάντων καλὸς αὐτοῦ ἡμῶν, ὁ πλεονὸς ἢ ὧν?

Οὐτὶ ὁ καλὸς ἀγρός φυτευμένῳς ὄφλῃ καρπῶν, οὐτὶ ὁ καλὸς οἰκία οικοδομημένῳς ὄφλῃ κατοικεῖν.

Ἀναχάρσις ποτὶς πρὸς τὸς οὐκ ἰδὼν, ὅτι βαρβάρος ἡμεῖς καὶ Σκυθῆς ἔγωγε μὲν, φημι, ὁ πατὴρ οὐκ ἴδως (ἡμεῖς) σὺ δὲ ὁ πατὴρ.

Καὶ ὁ Χαρίκλεις, ὀργισθεὶς αὐτὸς, ἐπαύει, φημι, ὦ Σωκράτης, ἀγνοεῖς, ὅτι σὺ ἐμᾶθες ἡμῖν προαγορεύειν, ὁ νῦν ὅλως μὴ διαλέγεσθαι.

26. Quibuscumque studiorum non est finis utilis ad vitam, hæc non sunt artes.

27. Legationes undique venerunt, omnibus gratulantibus Romanorum sub Pertinace imperio.

28. Mira fortasse videbor dicere, si Cyro consilium dare velim aliquid dicere pro nobis, cum arma sumpserint ii qui nobis futuri sunt pugna socii.

CHAP. XXI.

When *ἡμι* and *γίνομαι* signify *possession*, *property* or *duty*, they govern the genitive.

Verbs of *beginning*, *admiring*, *wanting*, *remembering*, *accusing*, *excelling*, *valuing*, *sharing*, and the like, with their contraries, govern the genitive ; also those which signify *distance* and *sense* (except *sight*.)

Verba amandi, &c.

Verba sensus, &c.

Præter illa quæ, &c. *Eton.*

Verba incipiendi, &c.

Verba auditus, &c.

Sic et verba recordandi, &c.

Verba permutandi, &c. *Wetten.*

Γίνομαι and *ἡμι*, &c.

Verbs that signify any of the senses, &c.

Verbs signifying plenty, &c.

Verbs of attempting, &c. *Bell.*

Verba sensuum, &c.

Verba permutandi, &c. *Holmes.*

1. **HE** caught his head.

Ο κεφαλή εφάπτομαι

2. He separates himself from God.

Χωρίζω ὁ Θεός.

3. It is the part of a villain, that he should die, having been condemned ; but of a general, fighting with the enemy.

Κακούργος μὲν ἡμῖν, κρινώ⁵ ἀποτίσκει⁶· στρατηγὸς δὲ, μάχομαι ὁ πολέμιος.

4. A certain woman, having heard concerning Jesus, having come in the crowd behind him, touched his garment, saying in herself, That if I but touch his garment, I shall be made whole.

Γυνὴ τις ἀκούω⁵ περὶ ὁ Ἰησοῦς, ἔρχομαι⁶ ἐν ὄχλῳ σπισθῆν, ἀπτόμαι ὁ ἱματίον αὐτοῦ, λέγων ἐν ἑαυτοῦ, Ὅτι καὶ αὐτὸ ἱμάτιον αὐτοῦ ἀπτόμαι⁵, σωθή.

5. It is a shame to command domestics, and be a slave to pleasures.

Ἀσχερὸς ὁ μὲν οἰκίτης ἀρχῶν, ὁ δὲ ἡδονῇ δούλευσθ⁷.

6. Verily I say unto you, there are some of these here standing, who shall not taste of death, until they see the Son of man coming in his kingdom.

7. There is a city, which a man of royal race, called Soras, governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perimuda.

8. Make mention of your absent friends, to those that are present, that you may appear not to neglect them when absent.

9. Another exhorted me to despise riches, and to think the possession of them insignificant.

10. Then they threw with their clods, and some struck breast-plates, and shields, and some a thigh, or a greave.

11. It is a voluntary thing, said he, and every one loves what things he pleases.

12. It is entirely necessary, that he who attends to the one, should neglect the other.

13. If you do not take the things that are offered to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

14. ¶ It is not certain to the politician, if it profits him to govern the state, nor is it certain to him who has got powerful rela-

Αμην λεγω συ, ημι τις ε ωδι ιστημι⁷, οσθις ου μη γνω⁸ θανατος, έως αν ιδω⁶ ο υιος ο ανθρωπος ερχομαι εν ο βασιλεια ισουτου.

Πολις ημι, ες αρχω², Σωρας ονομα⁹, απη γενος βασιλικος, οτε και Βακτριος αρχω Ευκρατιδης, ονομα δι ο πολις⁴ Περιμουδα.

Ο απημει φιλος μναομαι⁷, προς ο παρημι, ινα δοκει μηδε ουτος απημει ολιγωρει.

Αλλος καταφρονει χρημα παρκελευ⁸, και αδιαφορος οιομαι ο κτησις αυτος.

Ενταυθα δη ες μιν βαλλω² ο βυλος, και ημι ες τυγχανω³ και υωραξ, και γιγρον, ες δι και μηρος, και κτημης.

Εθελουσιος, Φημι, ημι, και εραω ικαστος ες αν βουλομαι.

Αλλα ο ιτερος επιμελιομαι⁶, ο ιτερος αμεινω⁵, πας αναγνη.

Αν παρατιθημι⁵ ου μη λαμβανω⁶, αλλα υπερωδω⁶, τοτε ου μοσι συμποτης ο θεος ημι, αλλα και συναρχω.

Ουτε ο πολιτικος δηλας, η συμφερη ο πολις προσλατει, ουτε, ο δυνατος εν ο πολις κηδυστης λαμβανω⁶

tions by marriage in the state, if by them he shall be deprived of the state.

15. O the speed! they run together from every side, dusty and panting, I know not from whence, smelling the gold.

16. Whilst I was a boy, hearing Homer and Hesiod relating the wars and dissensions, not only of the demigods, but even of the gods themselves.

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; till another king rose up over Egypt, who remembered not Joseph.

18. If any would propose a choice, whether I would rather wish to hear you relating such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.

19. You see how few things there are which, one possessing, is able to live a divine life; for the gods will require nothing more, from the man that observes these things.

20. He enacted that we should neither taste flesh nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

21. It is possible that one

διός, ἢ διὰ αὐτοῦ σφραγίσ-
ῃ πόλις.

Θαυὲν ὁ ταχὺς πανταχο-
θεν συνδρα, κομῶν⁷¹ καὶ
πνιγνύμενος, οὐκ ᾔδων⁷² ὅθεν
σφραγισομαι ἢ χρυσίον.

Ἀχρεῖ μὲν ἐν ταῖς ἀμύ-
αισι τοῖς Ὀμήρου καὶ Ἡσιόδου
πολέμους καὶ σέβας διηγνο-
μαι, οὐ μοῖσι οἱ ἡμίθεοι, ἀλλ-
ὰ καὶ αὐτοῖς ἡδὲ ὁ θεός.

Ὡς ἐγγίζει ὁ χρόνος ὁ ἐ-
παγγελία, ὅς ἐστιν ἐπαγγελία⁷³
ὁ Θεός· ὁ Ἀβραάμ, αὐξάνων
ἢ λαὸς καὶ πληθύνων ἐν Αἰ-
γύπτῳ· ἀχρεῖ ὁ ἀπιστοῦμε-
νος βασιλεὺς ἵταρος καὶ Αὐγυπ-
τοῦ⁷⁴, ὅς οὐ μνησθῆται⁷⁵ ὁ Ἰω-
σήφ.

Εἰ τις αἰρέσει προτιθη-
μι⁷⁶, ποτερον μᾶλλον ἐθέλω⁷⁷
σε ακουῖν ὁ τοιοῦτος διέξ-
ημι⁷⁸, ἢ ὁ ταπεινῶτατος ὄντων
ροῦ ἐκτος αὐθις ὄραω, ὁ
μικρὸν ἐμπροσθεν, οὐκ ᾔδων⁷⁹
ἑποτερον ἀν αἰρεῖται⁸⁰.

Ὅραω πως ὀλίγος ἐμὲ
ὅς, κρατεῖται⁸¹ τις, δύναμαι
θεοῦδης βίω⁸² βίος· καὶ
γὰρ ὁ θεός πολὺς οὐδὲν
ἀπαταινῶ⁸³, παρὰ ὁ οὗτος
φύλασσω⁸⁴.

Νομοθετῶ⁸⁵, μπετρεῖται⁸⁶
γινώ⁸⁷, μπετρεῖται⁸⁸ ἐσθίω⁸⁹
ἡδὺς γινώγει οὐ οὐδὲν ἐκτρα-
πέζος σφραγισθῶ⁹⁰ ἐτι δὲ καὶ
πνέω ὁ ἀσθρῆτος ἐσ πνέ-
τος μὴ διαλεγομαι.

Καὶ πῦρ τοι ἐμὲ θίγῃ⁹¹

touching fire should not presently be burned, yet *do I* not willingly *touch fire*.

22. If you would *be your own masters*, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and *having heard some one saying*, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the plot, as it *reaches the end* sooner, it is manifest that it is better than Epœia.

25. In conversations let every one avoid *speaking* often and immoderately of his own *actions or dangers*; for it is not pleasant to others, to hear *what things have happened* to you, as it is pleasant to you, *to mention your own dangers*.

μη ευθὺς καί, ὅμως δὲ ἐγγιγῇ οὐτὶ πῶς ἔστιν εὖ αἰσθῆμαι.

Ἦν οὐ αὐτοὺς ἐθέλω⁵ γινομαι⁶, καὶ πάντων αὐτοῦ⁷ μὲν οὐδεὶς ἰκαστός ποιεῖ⁸ ἐλπίζω, ὁ δὲ πλησιος πάς ὑπὲρ αὐτοῦ πραττω⁹· καὶ ὁ καταβιβυμεν¹⁰ πάλιν ἀναλαμβάνω, καὶ ἐκινω¹¹ τιμωρεῖν.

Θαυμάζω¹² τὴν φιλοσοφίαν, καὶ ἀκούω οὕτω λέγειν, ὡς εὖ Σωκράτης λέγει; καὶ τοὶ τίς οὕτω δύναμαι εἰπὼ ὡς ἐκινῶ; θέλω καὶ αὐτοὺς φιλοσοφῆν.

Εἰ οὐν οὗτος διαφέρει πάς ὁ τραγῳδία, καὶ ἐγὼ ὁ τεχνητὸν ἔργον, Φαίερος ὅτι ἀγαθὸς ἀνὴρ εἰμὶ¹³, μᾶλλον ὁ τέλος τυγχάνω¹⁴, ὁ ἔποποιῶ.

Εἰ δ' ὁμιλία ἀπειμὶ, ὅπερ τις¹⁵ ὁ αὐτοῦ ἔργον κινδύνος ἐπὶ πολὺ καὶ ἀμετρῶς μνησκομαι¹⁶. οὐ γὰρ ὡς σὺ ἤδυσ εἰμὶ, ὅπερ ὁ σὸς κινδύνος μνησκομαι¹⁷, οὕτω καὶ ὁ ἄλλος ἤδυσ εἰμὶ, ὅπερ ὁ σὺ συμβαίνω¹⁸ ἀκούω.

26. Sola vero incolumis fortuna evadit, *irridens homines plorantes eamque invocantes*.

27. An alio quodam sensu *illa attigisti?*

28. Dicam autem primum, quæ aliquando *ipsum audiavi* de dæmonio disserentem ad Aristodemum.

CHAP. XXII.

Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

Two or more substantives, &c.

———— of different genders, &c.

———— of different persons, &c. *Bell.*

1. **SIMON** *Peter*, and *Thomas*, and *Nathanael* were together.

2. I go away to *Creus* and *Sardanapalus*, being about to dwell near *them*.

3. Peter and John *answering* to them, *said*, If it is just before God, to hear you rather than God, judge ye.

4. ¶ No, by Jove, but *vain glory*, and *pride* and much *madness*; *these things* burned you to a coal.

5. And the Lord said to *Joshua*, Lo I give into thy hand *Jericho*, and her *king*, being *powerful* in strength. Now do thou set thy soldiers in a circle round her.

6. There, it is said that *Ganymede* being torn away, disappeared, *his brother* and *his lover* dragging him *contrary ways*.

7. And his mother said to

G

Εἰμι ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς, καὶ Ναθαναὴλ.

Ἐπὶ ὁ Κρεῦσος καὶ Σαρδαναπαλὸς ἀπεμῆλ' πλησίον οἰκεῖν³ αὐτός.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρινομέναι³ πρὸς αὐτὸς ἔειπον· Εἰ δίκαιος εἰμι ἡμεῖς πᾶσι ὁ Θεός, σὺ ἀκούει μάλλον ἢ ὁ Θεός, κρίνε⁵.

Οὐ, μα Ζεὺς, ἀλλὰ κενόδοξα, καὶ τυφλός, καὶ πῶλός κορυζαί· αὐτὸς σὺ ἀπαυθαίρου.

Καὶ ἔειπον Κύριος πρὸς Ἰησοῦς, Ἴδου ἐγὼ παραδίδωμι ὑποχρέωσιν σὺ ὁ ἱερίων, καὶ ὁ βασιλεὺς αὐτοῦ, δυνατός ἡμεῖς ἐν ἰσχύϊ. Σὺ δὲ περιστήρις⁵ αὐτοῦ^d ὁ μαχητὸς κυκλός.

Ἐβόα καὶ ὁ Γανυμήδης αἶρπαζώ⁵, ἀφαιρῶν γυναικὸς, ἀνδρὸς αὐτοῦ ὁ ἀνδρὸς καὶ ὁ ἐρασθῆς.

Καὶ ἔειπον πρὸς αὐτοῦς ὁ

him, Son, why didst thou thus μητρ' αὐτοῦ· Τίνας, τὸ
to us? behold thy father and I ποιεῖν ἐγὼ οὕτως; ἰδοὺ δ'
grieving and sorrowing were πατρὸς σου καὶ ἐγὼ οδυνο-
seeking thee. μαι καὶ λυπώμεν ζῆται σου.

8. *Cyrus et Cyaxares cum instruxissent (suos) ex-
spectabant, tanquam, si accederent hostes, fugnaturi.*

9. *Neptunus, et Juno, et Minerva Machinabantur
vincere eum.*

CHAP. XXIII.

Verbs transitive of *accusing, giving, and their con-
traries*; and those of *declaring and comparing*, with
the genitive or dative, govern also the accusative.

Verbs of comparing, &c.

Verbs of accusing, &c. *Bell.*

1. **YOU** should cast up to no
person his misfortune; for for-
tune is common, and the future
is invisible.

2. *He surrendered himself to
Gylphus.*

3. *They show him those that
are busy there.*

4. *First then, I tell you my
own opinion, and from whence
I was excited to the descent.*

5. *Do not accuse the people of
the Athenians of folly, before
the Grecians.*

6. *Demosthenes and Dioge-
nes have spoken well; the one
calling rich and ignorant men,
golden sheep; the other, com-
paring them to figs upon preci-
pices.*

Μηδὲς συμφορὰ ἀνδι-
ζω· κοινὸς γὰρ ὁ τύχη
καὶ ὁρὸς μὲλλοντος αἰσθητός.

Ἐκπερὶ τανούτοιο ὁ Γυλφί-
πος παραδίδωμι.

Δεικνύει αὐτοῖς ὁ ἐκεῖ δια-
τρίβων.

Καὶ δὴ πρῶτα, σὺ διαμι-
νῶ ἡ γνώμη ὁ ἔμπος, καὶ ὅθεν
ὄρμαιν' πρὸς ὁ καταβάσεις.

Μηδὲ αἰρεῖν παρανοία,
ἐναντίον ὁ Ἕλλησι, ὁ δημός
ὁ Ἀθηναίους.

Καλῶς καὶ ὁ Δημοσθέ-
νης καὶ ὁ Διογενὴς· ὁ μὲν
χρυσὸς προβάτων καλεῖν ὁ
πλουσιότητος καὶ ἀπαιδευτός
ὁ δὲ, ὁ ἐπὶ ὁ κρημνός· συγκα-
ταβάλλει αὐτοῖς.

7. O Athenians, I request this from you.

8. To give great and pompous epithets to trifling little circumstances, would appear the same thing, as if a person would put a great tragic mask upon an infant child.

9. In the Odyssey, a person would compare Homer to the setting sun, whose greatness remains, without his violence.

10. ¶ If Critias and Alcibiades committed any transgression, the accuser blames Socrates for this; but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the Chaldeans came, entreating Cyrus to make peace with them.

12. I manifested thy name to the men, whom thou hast given to me out of the world; thine they were, and thou hast given them to me, and they have kept thy word.

13. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgment the person who has given some of his property (to the state), and has done an humane and generous action,

14. Nam si rebus animum intendas, non propter civitates comperies ingloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.

Ἡ ἀντὶς Ἀθηναῖοις, οὗτος σὺ δεομαι.

Ὁ μικρὸς πραγματικὸς περιτιθῆναι μεγάλα; καὶ σεινός οὐνομα ὁ αὐτός; ἀν Φωτισμῶ, ὅς; ἢ τίς τραγικός προσωπικὸν μέγας παῖς περιτιθῆναι ὁ νηπιός.

Ἐν ὁ Οδυσσεύς, παρακαλῶν τίς ἀν καταδυῶν ὁ Ὀμηρος ἥλιος; ὡς διχὰ ὁ σφοδρότης, παραμεινῶ ὁ μεγεθός.

Εἰ μὲν τίς πλημμελεῖ Κριτίας; καὶ Ἀλκιβιάδης, οὗτος; Σωκράτης ὁ κατηγόρος; αἰτιασόμεναι ἵτι δὲ νῖος ἡμῶν αὐτός; Σωκράτης; παρὰ σχω² σωφρον, οὐδὲς ἐπαῖνος; δοκεῖ ὁ κατηγόρος; ἀξίος ἡμῶν;

Ὁ δὲ Χαλδαῖος; ἦκου, διαμαῖ ὁ Κύρος; ἐρηπὴ ὅς ποιεῖ⁵.

Φανερὸν ὁ οὐνομα σὺ ὁ ἀνθρώπος, ὅς; δίδωμι ἐγὼ ἐκ ὁ κασιός; σοῖς ἡμῶν, καὶ ἐγὼ αὐτός; δίδωμι, καὶ ὁ λόγος σὺ τηρεῖ.

Τίς ἡμῶν νόμος τοσούτος ἀδικία καὶ μισανθρωπία μιστός; ὥστε ὁ δίδωμι⁶ τίς; ὁ ἰδιός; καὶ ποιεῖ⁷ πρᾶγμα Φιλανθρωπίας; καὶ φιλοδώρος; ὁ χαρὶς; ἀποστέλλω.

15. Quid hoc? ferisne, O Timon? Antestor O Hem-
cules! hei! hei! *in jus voco te de vulnere ad Areopa-*
gum.

16. *Clavum fortuna veteres dedere; et basin globo-*
ram pedibus subjecerunt; oculis etiam (eam) privarunt.

CHAP. XXIV.

Verbs of *asking, teaching, clothing and concealing*,
also verbs of *giving, hurting and accusing*, with their
contraries, govern two accusatives,

Verba dandi, &c. *Eton.*

Sic et verba rogandi, &c.

Verba implendi, &c.

Verba dicendi, &c.

Verba connotantia, &c. *Wetten.*

Verbs of asking, &c. *Bell.*

Verba dicendi, &c. *Holmes.*

1. **T**HE wicked always work
some evil to those who are near-
est them.

2. The king said to the maid,
Ask of me what (thing) you
will, and I will give it you.

3. Come then, if I buy you,
what will you teach me?

4. It is fit that men should
bear such *things* as they have
done to others.

5. They have passed a decree
to demand *Pagasa* from him,
and have prevented him to for-
tify *Magnesia*.

6. I never said nor did any
thing to him, for which he was
ashamed.

Ο πονηρός ἀπ' ἁκῶς τις^{αδ}
ἐργαζομαι ὁ ἐγγυτάτω αυ-
τοῦ ἡμῶς.

Εἰ, τοῦ ὁ βασιλεὺς ὁ κο-
ρασιον, Ἀπαιτῶ^ε ἐγὼ ὁ εἶπ'·
(χρημα) θελω, καὶ δίδωμι
σύ.

Φέρω δὴ, πν πρῆμαί σου,
τις ἐγὼ διδάσκω³;

Ἀναγκὴ ὁ ἀνθρώπος τοι-
οντος πασχω, εἰς ὅσον αὐ-
τὸς ἄλλος δρῶ⁵.

Καὶ Παγασαί ἀπαυτεῶ
αὐτοῦ ψηφίζω καὶ Μαγ-
νησαί κωλύω τειχιζέω.

Οὐδὲ πῶποτε αὐτοῦ οὐτε
ἦπα οὐτε ποιεῶ οὐδὲς, ἐπὶ
ὅς^δ αἰσχυνῶ⁵.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

8. A person cannot do his friends the most good in war, any other way, than when seeming to be an enemy; nor can any one hurt his enemies more, than when seeming to be a friend.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and doing the greatest evils to the state, I having come in told it to you.

10. And in that day ye shall ask me nothing. Verily, verily I say unto you, that whatever things ye shall ask from the Father in my name, he will give them to you.

11. Our domestics do to us those things, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

Ο μισοειτης εκδιδασκων^α τεχνην, παμπολυς πολλας^β κς αὐτος ἀργυριον ἀναλισκων, ἑαυτου δὲ ἀμελει.

Οὐτιαν φίλος τῆς πατρίδος^δ, ἀλλως πως, πολυς αγαθος^ε ἐν πολέμῳ, ἢ πολέμῳ δοκεῖν ἡμῖν· οὐτε αἱ ἐχθροὶ πολυς^ε βλαπτου^δ ἀλλως πως, ἢ φίλος δοκεῖν ἡμῖν.

Πάλιν τοῖσιν κατὰ δὴ Νεοπτολεμὸς ὁ ὑποκριτὴς τυγχάνων ἀδυνατῶν, κακὸς δὲ ἐργάζομαι ὁ μέγας ὁ πολὺς παρέρχομαι^β ἡτοί εἰς σὺν.

Καὶ ἐν ἐκείνῳ ὁ ἑμέρας, ἐγὼ οὐκ ἐρωτᾷς σὺς. Ἀμην, ἀμην λέγω σὺ, ὅτι ὅσος αἱ αὐτῶν^ε ὁ πατὴρ ἐν ὁ ὅσῳ ἐγὼ, δίδωμι^ε σὺν.

Ὅς δὲ πρὸς μὲν δὲ βαρβαροὺς πασχω^ε προσδοκῶ^ε, οὗτος δὲ ἔγω ἐγὼ ὁ οἰκετὴς^ε καὶ ὁ μαλίστῃ ἐν ἐμῷ γίγεται, οὗτος ἐχθρὸς ἐχθρῷ.

12. Bonum aliquid facere in patriam conatur.

13. Pueros et ephebos contraria his docebatis.

CHAP. XXV.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Bton.*

Idem, est ac, &c. *Wetsten.*

Participles govern, &c. *Bell.*

Participia servant regimen, &c. *Hobbes.*

1. **HOWEVER** it is possible that one *giving trouble to the enemy, may afford safety to his friends.*

Εγὼ δὲ ἀλλὰ παρῆχον
πράγματ' ὁ πολέμιος· ὁ
φίλος ἀσφαλῆα παρῆχον.

2. I *having seized some of them, devoured them, as was right, being robbers.*

Εγὼ συλλαμβάνων⁶ αὐ-
τοὺς τις, ὥσπερ ἵκος ἡμῶν,
καταφαγὼν⁷ ληστῆς εἰμι.

3. They, *seeing their masters obeying, immediately obeyed.*

Ὁ δὲ ὄραν καὶ ὁ διαπο-
τῆς παθὼν⁸, ταχὺ παθὼν⁹.

4. If any person thinks things *contrary to me, looking into their works, he shall find them bearing witness to my words.*

Εἰ δὲ τις ἑναντίος ἐγὼ
γινώσκω, ὁ ἐργῶν αὐτοὺς ἐ-
πισκοπεῖ, εὕρισκω αὐτοὺς
μαρτυρεῖν ὁ ἐμὸς λόγος.

5. *They having forgot the first things, or rather indeed the whole subject.*

Ὁ πρῶτος ἐπιλανθάνο-
μαι⁶, μάλλον δὲ καὶ ὁ
ὑποθεσὶς ὅλος.

6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge *of things useful to the state.*

Ἡγεομαι ὁ ἀπαξ λαμ-
βάνων⁶, καὶ διαφθέρω ὑπὸ
χρηματ', οὐδὲ κριτῆς ἐστὶ ὁ
συμφερῶ ἀσφαλῆς μὲν ὁ
πολις.

7. Then again talking of the great loss, which *had happened to us; thinking that we should spend the rest of our life, as having been deprived of a father.*

Τότε δὲ αὖ περὶ ὁ συμ-
φορὰ διέξημι⁶, ὅσος ἐγὼ
γινώμαι ἡμῶν⁴ ἀτεχνῶς ἡ-
γεομαι, ὥσπερ πατρὸς σίε-
ρω⁵, διαγῶ³ ὑπέκτα βίος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence, and enticing young men to pleasures.*

Πλούτος κακῶν μάλλον
ἢ καλοκηνεθῶν ὑπηρετῆς
ἡμῶν· ἐξουσία μὲν ὁ ῥαθυμία
παρὰ σκηνεζῶν, ἐπεὶ δὲ ὁ
ἡδονὴ ὁ πλεονεκτηματισμὸς

9. Most of us are affected like Telemachus; for he, through inexperience, or rather ignorance of good, *having seen Nestor's house containing couches, tables, vestments, carpets, and pleasant wine*, did not call him happy, *who was provided with necessary and useful things*; but with Menelaus, *having beheld ivory, gold and amber*, he was struck with admiration.

Ο πολὺς δὲ ὁ Τηλεμάχης
χρὸς πασχω καὶ γὰρ ἐκεί-
νος, ὅτε ὠπάρμα², μάλιστα
δι' ἀπικραλίας ὁ μὲν Νέστο-
ρος αὐτῷ⁶ οἰκίαν κλισίαν ἔχον,
τραπεζῶν, ἱματίων, σφαιρῶν,
αἰνὸς ἑῶν, οὐκ μακάριον²
ὁ νομίζων¹ ὁ ἀνέγνωσεν; ἢ
καὶ χρυσίον; παρὰ δὲ ὁ
Μενέλαος; ὠπάρμα⁵ ἰε-
φῶς, καὶ χρυσός, καὶ ἑ-
λκυσσῶν, ἐκτλυσσῶν⁶.

10. Vidi reges et satrapas nostros, mendicantes apud eos, et primas litteras docentes.

11. Plures futuri sunt vos redarguentes, quos nunc ego comespcebam.

12. Deos et heroes precati, fines ita transierunt.

CHAP. XXVI.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Bton.*

Genitivum etiam cum, &c. *Wetten.*

Passive verbs will have, &c.

Sometimes the preposition, &c. *Bell.*

Passiva fere exigunt, &c. *Holmes.*

1. **SUCH** things are done by bad poets of themselves; and by good ones, for the actors.

Τοιοῦτοι ποιῶν, ὑπὸ μὲν
ὁ φαῦλος ποιητὴς διὰ αὐ-
τοῦ², ὑπὸ δὲ ὁ ἀγαθός, διὰ
ὁ ὑποκριτῆς.

2. They are named philosophers by us.

Φιλοσοφὸς πρὸς ἡμῶν ὀ-
μαζῶν.

3. It is one of the most shameful things, that we should be seen

Ἐμὲ ὁ αἰσχρὸς², μὴ
μοῖνοι παλιν² καὶ τεπὸς² ὅς

throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities that were furnished by fortune.

4. No action of any account was done by them.

5. I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance.

6. He has been honoured by God and by men.

7. I was thus taught by my country and yours, to submit to my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, that he had been sent to him by the senate; and not having quickly wounded him, but whilst he delayed about the uttering of the words and showing of his sword, being seized by the king's life guards, he suffered punishment for his madness.

9. The people were destroyed, not only being beat down by the soldiers, or trampled upon by the horses, but also being oppressed by the multitude.

10. Pertinax having said such things, encouraged the senate

ἡμῖν ποτε κυριοί, φαίνου περι-
ημι^m, ἀλλὰ καὶ ὁ ὑπὸ ὅ τυχ-
χῇ παρασκευαζώμεⁿ συμ-
μαχος τε καὶ καιρός.

Πρασσω^s ἀπο αὐτοῦ συ-
δως ἐργοὶ ἀξιολογος.

Ζητῶ ὁ ἀληθὴς, ὑπὸ ὅς
αὐδὸς ποτε βλαπτῶ^s.
βλαπτῶ δὲ ὁ ἐκμαινὼ ἐπὶ ὃ
ἑαυτοῦ ἀπατῇ καὶ ἀγνοῶ.

Πρὸς Θεοῦ καὶ πρὸς ἀν-
θρώπου τιμῶ.

Παιδευώ^s ὡς ὑπὸ ὃ
εἰμος τε καὶ υἱετέρος πα-
τρὶς, ὃ πρεσβύτερος, οὐ μόνον
ἀδελφός, ἀλλὰ καὶ πολί-
της ὅτις.

Υφίστημι^s ὁ Κύντιανος,
ἐν ὃ ὁ ἀμφιθεατρὸν ἵστος,
γυμνω^s ὁ ξίφιδον ἐπὶ ἐρ-
χομαι^s τε ἀφηνιδως ὁ
Κομμοδος^s, καὶ μεγάλα φω-
νὴ προσηύκει, ὑπὸ ὃ συγχλη-
τός αὐτοῦ^s ἐπιτιμῶ^s τι-
τρεσκώ^s μὴ φθάνω^s, ἀλ-
λὰ ἐν ὃς περὶ ὃ ὁ ῥῆμα προ-
φορᾶ^s ἀσχολεῖω^s, καὶ ὁ
δαξίς, ὁ ξίφος, συλλαμβά-
νω^s ὑπὸ ὃ σωματοφυλαξ ὁ
βασιλεὺς, δίκη ανομίας ὑπερ-
χω^s.

Φθινώ^s ὁ δῆμος οὐ μόνον
βαλλῶ ὑπὸ ὃ στρατιω-
τῆς, οὐδὲ πατῶ ὑπὸ ὃ ἱπ-
πος, ἀλλὰ καὶ ὑπὸ ὃ πλη-
θος.

Τοιοῦτος ὁ Περτιναξ ἀ-
πὼν, ὑπερῶν τε ὃ συγχλη-

very much, and *being applauded by all*, and having received all honour and reverence from them, he returned into the royal court.

τοῖς βουλή, καὶ πρὸς πάντας
εὐφημίζω⁵, παρὰ τὴ τιμῇ⁶
καὶ αἰδῶς παρὰ αὐτοῖς τυγ-
χανῶ⁶, ὡς ὁ βασιλεὺς ἐπα-
νερχομαι⁶ αὐλή.

11. *Superatus a morte.*

12. *Oportebat quidem me forsan proluxa dicere, quoad tam multa a te accusatum.*

CHAP. XXVII.

The accusative is often put absolutely, *kata* being understood.

Adjectiva si subintelligatur *kata*, &c.

Quædam nomina, &c.

Passiva per synecdochen, &c.

Ubique locus est, &c. *Eton.*

Plurima nomina post se habent, &c.

Verba jurandi, &c. *Wetten.*

To the genitive of measure, &c.

Many adjectives have an accusative, &c.

Many verbs, both in the active, &c.

The passives of such active, &c.

The participles of, &c. *Bell.*

Accusativum regunt quæ, &c.

Passiva regunt accusativum, &c. *Holmes.*

1. **SOME** persons without crowns, appear to have *their legs and heads* torn.

Ὁ δὲ ἀσβεφαντος, ὁ
κνήμη καὶ ὁ κεφαλὴ δοκῶ
τρίβω^{7f}.

2. Wilt thou kill me, *as thou killedst the Egyptian yesterday?*

Μὴ ἀναιρέω⁴ ἐγὼ τὸν θε-
λῶ, ὅς τροπος ἀναιρέω⁶ ἐχ-
θεῖς ὁ Αἰγυπτίος;

3. I feel pain *in my head*.

Αλγῶ ὁ κεφαλῇ.

4. No one of men is wise *in all things*.

Οὐδὲς ἀνθρώπος αὐτὸς
ἐν πάσι σοφός.

5. A stone of an hundred feet
in length.

6. Having been deprived of
the empire.

7. I venture to be wise, as to
human wisdom.

8. Or who, being a slave to
pleasures, would not be shame-
fully affected, both in body and
mind?

9. ¶ Homer is worthy to be
praised for many other things,
and especially because he alone
of the poets knows what it be-
comes him to do.

10. Gadatas, with his wound
tied up, met him as he went.

11. Into whatsoever city you
will have come, you will be
meaner than the citizens, in all
things.

12. One of them was advising
me to take pleasure in every
thing, and to pursue this alone
above all; for that this was hap-
piness.

13. Endeavour to be labori-
ous in your body, and wise in
your mind; that with the one
you may be able to execute
your designs, and with the other
may know to foresee useful
things.

14. Do not disturb nor exam-
ine him; for he is drunk, so
that he could not answer you,
stammering with his tongue.

15. I saw a fair woman, and
very long as to her neck, so that

Λίθος ὃ μὲν μικρὸς πρὸς ἑ
ἵκαστο.

Ἀφαιρῶν¹ ὁ ἀρχηγ.

Ὁ ἀνθρώπινος σοφία, κιν-
δυνεύει ἡμῖν σοφός.

Ἡ τις οὐκ ἂν, ὃ ἥδονῃ
δουλεῖν. αἰσχροῦ διατιθη-
μι^{2d}, καὶ ὁ σῶμα καὶ ὁ
ψυχῇ;

Ὁμηρὸς ἄλλος τε πολλὸς
ἀξίος ἐπαινεῖν, καὶ δὴ καὶ
ἐγὼ μόνος ὁ ποιητῆς, οὐκ
ἀγνοῶ ὅς δὴ ποιεῖ αὐτός.

Πορεύομαι αὖτε αὐτὸς ἦδη
ὁ Γαδάτας, ἐπιδειν³ ὁ
τραῦμα ἀπαντᾷ².

Εἰς ὅποιον ἀν πόλιν ἀ-
φικνομαι⁴, ὁ πολῖτης,
πᾶς, μικρὸς ἡμῖν.

Ὁ μὲν αὐτὸς πρᾶττειν ὁ
πᾶς ἡδύμαι, καὶ μόνος οὐ-
τος ἐκ πᾶς μετῆμι οὗτος
γὰρ ἡμῖν ὁ εὐδαιμον⁵.

Πειραῶν⁶ ὁ μὲν σῶμα
ἡμῖν φιλοπονος⁷, ὁ δὲ ψυχῇ
φιλοσοφός· ἵνα ὁ με ἐπιτι-
λεῖν δύναμαι ὁ⁸ δοκεῖ⁹, ὁ
δὲ προοραῖ ἐπιτολῆμαι ὁ
συμφορῶν¹⁰.

Μὴ ἐνοχλεῖν αὐτὸς μὴδὲ
ἀνακρίνω μεθύω γὰρ, ὥστε
οὐκ ἂν ἀποκρινομαι^{3d} σοι,
ὁ γλωσσοδιεσθῆναι.

Εὐδω² λευκὸς μὲν σῆς,
καὶ ἐπισηπής ὁ τραχηλός,

she seemed to be the daughter of a swan.

16. The man appears *magnanimous in his life*, and correct *in his knowledge*.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain under the despotic government, *in nothing* murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.

20. The one was laborious and manlike, squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover, *as* some of the letters are vowels, which perfect a sound by themselves; so we may remark of expressions themselves; some of them, *in the manner* of vowels, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue,

ὅς κεν καὶ κυνὸς θυγατὴρ
ἡμῖ.

Φαινώμ' ὁ ἀνὴρ ὁ μὲν
ζῶν ὑπὸ φρονέει, ὁ δὲ γυν-
αὶς ἀκριβῆς.

Διὰ τοῦ δουλικοῦ ἡμῶν
ὁ ἥλιος ὁ μὲν βαρβαρὸς ὁ
Ἕλλησ, ὁ δὲ περὶ ὁ Ἀσία
ὁ περὶ ὁ Εὐρώπη, ὑπομένει
ὁ δισποτικὸς ἀρχὴν, οὐδὲν
δυσχεραίνει.

Ο ἴτερος^{ne}, (λεγὼν δὲ ὁ
ψυχρὸς^e), πλήρης ὁ Τι-
μαῖος^e ἀνὴρ, ὁ μὲν ἄλλος,
ἱκανός.

Ο τε οὖτος καὶ ἀγχινοός,
ὁ ὁ πολυρρεὲς, καὶ πρὸς ὁ
οργὴν οὐρρητός^e ἡμῶν^e καὶ
ἀπὸ φέρω, ὅσπερ ὁ ἀνε-
ματιστός^e - λαιός.

Ἐμὶ ὁ μενεγατικός καὶ
ἀνδρικός, καὶ αὐχμηρὸς ὁ
κομῆ, ὁ χεὶρ τυλός^e ἀνα-
πλεως, διαζωνυμῶν^e ὁ εὐθής,
τυταῖος, καταγέμμος^e, ὁ ὅς
ἡμῶν ὁ θεός, ὅποτε ζῶ^d ὁ
λίθος^e ὁ ἴτερος δὲ μάλα ευ-
πρόσωπος, καὶ ὁ σχη. κα
εὐπρεπής, καὶ κοσμίος ὁ
ἀντιβολή.

Ἐπὶ ὁς τροπὴ; ὁ σίτοι-
χειός^e ὁ μὲν ἡμῶν φωνῆς, ὁ
καὶ κατὰ ἑαυτοῦ φωνῆς απο-
τελεῖ^e ὁ αὐτός τροπός^e ἡμῶν
ἐπινοεῖ^e καὶ ἐπὶ ὁ λεξις^e
ὁ μὲν αὐτός, τροπὸς τις ὁ
φωνῆς, ῥήτος ἡμῶν.

Ἐλπίζω, εἰ ὁ πρὸς ὁ
ἀρετὴ ὁδὸς τρεπώ^{ba}, σφ-

that you will be an admirably good performer of good and honourable things. ἴσα αν συ ὁ καλος και σεμνος εργατης αγαθος γινομαι⁶.

23. Harum artium ego jamdudum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos quoad animos, et pulchros quoad corpora.

CHAP. XXVIII.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.*

Neutrum plurale gaudet, &c. *Wetten.*

A neuter plural is generally, &c. *Bell.*

Nomen neutrum plurale, &c. *Holmes.*

1. **T**HE animals run.
2. Things are plainer, when compared together.

3. All things which the Father hath are mine.

4. Do you not know that your bodies are members of Christ?

5. What then are these things?

6. Not things, but their opinions of things trouble men.

7. The good things which you promised to do to us, when you received the money, have been accomplished by you already.

8. The sheep follow him, because they know his voice.

9. How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?

Ζωον τρεχων.

Παραλληλος εμι φανερως.

Πας εσος εχω ε πατρη εμος εμι.

Ουκ ειδω^{m7} ε τι ε σωμα συ μελος Χριστος εμι;

Ουτος ουν τις εμι;

Ταρασσω ε ανθρωπος, ου ε πραγμα, αλλα ε περι ε πραγμα ε δογμα.

Ος υπεσχηνομαι² ποιει³ αγαθος εγω, ετι λαμβανω² ε χρημα², απτελειω συ ηδη.

Ο προβατων αυτος ακολουθει, ετι ειδω^{m7} ε φωνη αυτος.

Πως ουκ εμι αγαθος, εσος λαμβανω ε ανθρωπος παρα ε τυχη; η παλι, ε παντιος πως ουκ εμι κακος;

10. ¶ Ye use the earth and sky for an house, and ye have as many couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that *sheep produce*, but all the bushes that *the mountains and the plains send forth*.

11. Whoever knows good and bad tragedy, knows also epics; for *the qualities which the epopœia has, are in tragedy*.

12. Riches, honours, titles, crowns, and *whatever other things have* their outside decked in theatrical splendour, cannot to a wise man seem exceeding good things, the very despising of which is no moderate excellence.

13. I shall relate how *each of these things have been done*, according to their times.

14. *Let these things be sufficient for you, let them always be as principles*.

15. Let silence generally prevail, or *let necessary things be spoken*, and in few words.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, *the walls of the city shall fall of their own accord*, and all the people shall enter, each one rushing forward into the city.

17. *Domus quidem tibi bene habet, et mancipia om-*

H

Ομοίᾳ μὲν χρῶσθαι γινώσκειται καὶ σκευαῖς, κλίσθι δὲ οὐκ ἔστι οὐδὲν ὅπως γινώσκειται· ἀλλ' ἐν τῇ ἐπὶ γῆς· στήματα δὲ ποιεῖται, οὐκ ὑπόστος· περὶ αὐτοῦ φωνεῖται, ἀλλὰ ὅπως φεγγαῖον ὅρος τε καὶ πεδίοις ἀνιήμι.

Ὅστις περὶ τραγωδίας ἰσχύει, τούτου καὶ ἐπὶ ἐπὶ ὅς μιν ἡμεῖς ἀποποιῶμεν, ἵνα ἐκείνῳ ὁ τραγῳδία.

Πλουτοῦ, τιμῆς, δοξῆς, τυραννίδος, καὶ ὅσων δὲ ἄλλων ἔχω πολλοὺς ὁ ἐξωθεν προστετραγῳδεῖται, οὐκ ἂν ὅστις φρονιμὸς ἀρετῆς ἀγαθὸς ὑπερβαλλῶς, ὅς αὐτοῦ περὶ φρονεῖ ἀγαθός, οὐ μετρίως.

Ὅς ἕκαστος οὗτος πρᾶσσει, κατὰ χρόνον, διηγεῖται.

Οὗτος σὺ ἀρετῆς, ἀνδογῆς εἰμι.

Σιωπῇ ὁ πολὺν εἰμι, ἢ λαλῶν ὁ ἀναγκαῖος, καὶ ὀλίγος.

Καὶ εἰμι, ὅς, ἀνταπίζω ὁ ἀνταπίζω, ἀνακραζῶ πᾶς ὁ λαὸς ἅμα, καὶ ἀνακραζῶ αὐτοῖς, πᾶσι τοῖς αὐτομάτως ὁ τυχερός ὁ πόλις, καὶ ἐσπερχομαι πᾶς ὁ λαὸς ὁμοῦ ἕκαστος κατὰ χρόνον ἕως ὁ πόλις.

nia, et equi sane, et canes, et *predia*, et quæcunque possides pulchre *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia mortuorum et vivorum discreta sunt*, et *qualia sunt* apud nos.

CHAP. XXIX.

The primitive pronoun is used in the genitive, instead of the possessive pronoun.

The genitives of primitive, &c. *Bell.*

Græci substantivo sæpe, &c. *Holmes.*

1. **T**HEN Jesus said, Let thou her alone, she has kept it until the day of *my* burial.

2. Fear not, daughter of Sion, lo! *thy* King cometh, sitting upon the colt of an ass.

3. And that they may not gladly see the place where they killed *our* auxiliaries.

4. And the steward said in himself, What shall I do, since *my* Lord takes *my* stewardship away? I am not able to dig, I am ashamed to beg.

5. You say right, for I cured *your* burns, when lately you came up half burned.

6. ¶ Do you then *my* son, be strong in the grace which is in Jesus Christ.

7. If ye keep *my* command-

Εἶπον οὖν ὁ Ἰησοῦς, Αἰτιη-
μι⁶ αὐτός, ὡς ὁ ἡμέρα ὁ εν-
ταφιασμος ἐγὼ τηρεῖν αὐ-
τός.

Μηφοβῶ, θυγατὴρ Σιών,
ἰδοὺ, ὁ βασιλεὺς σὺ ἐρχο-
μαι, καθήμεν ἐπὶ πῶλος²
οὗτος.

Καὶ ὅπως γε μὴδὲ ὁ χυρι-
ον εἰδὼς ὁράω, ἐνθα κατα-
καίνω² ἐγὼ ὁ συμμαχος.

Εἶπον δι' ἐν ἑαυτοῦ ὁ οικ-
ονομος· Τίς ποιεῖ, ὅτι ὁ
Κυριος ἐγὼ ἀφαιρῶ³ ὁ οικ-
ονομία ἐγὼ; σκαπτῶ οὐκ
ισχυρῶ, ἐπαίτιν αἰσχυρο-
μαι.

Εὐ λέγω, ὅτι σὺ ὁ ἐγ-
καύμα ἰαομαι, ὅτε πρῶτον
ἀνηρχομαι⁶ ἡμιφλεκτός.

Σὺ οὖν, τέκνον ἐγὼ, εν-
δυναμῶ³ ἐν ὁ χάρις ὁ δ' ἐν
Χριστῷ Ἰησοῦς.

Εὰν ὁ ἐντολὴ ἐγὼ τηρεῖ⁵,

ments ye shall remain in *my* love; as I have kept *my* Father's commandments, and I remain in his love.

8. Now *my* soul is troubled, and what shall I say? Father, save me from this hour; but, for this did I come to this hour. Father, glorify *thy* name. Then did a voice come from heaven; I have glorified it and will again glorify it.

9. And the book of this law shall not depart out of *thy* mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy* ways, and then shalt thou understand.

10. Num major es patre nostra?

11. Filius tuus vivit.

μεινεν εν ὁ αγαπη εγω και
θως εγω ὁ εντολη ὁ πατρὸς
εγω τηρω, και μεν αυτος
εν ὁ αγαπη.

Νυν ὁ ψυχη εγω ταρασ-
σω⁷, και τις ηγω; Πατηρ,
σωζω⁵ εγω εκ ὁ ὥρα ὑτος·
αλλα, δια ὑτος² ερχομαι
ης ὁ ὥρα ὑτος. Πατρὸς,
δοξαζω³ συ ὁ ονομα. Εξ-
χομαι ου φωνη εκ ὁ ουρα-
νος, Και δοξαζω³ και πα-
λι δοξαζω³.

Και ουκ αφιστημι^m ὁ
βιβλος ὁ νομος ὑτος εκ ὁ
στομα συ, και μελετας εν
αυτος, ἡμερα και νυξ, ἵνα
ηδω ποιησ πας ὁ γραφω¹⁸.
τοῖς ευοδω, και ευοδω ὁ
ἰδος συ, και τοτε συνημη.

CHAP. XXX.

An impersonal verb governs the dative.

Χρῆν, ὀρεσθαι and δι, *it behoveth*, govern the accusative, with the infinitive.

Δι and χρῆν, signifying *necessity or want*, ὀλλυμην, μολαι, διαφικην, μετίσθῃ, ὑποχίσθαι, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton.*

Idem est manente, &c.

Quod ad particularia, &c. *Wetten.*

Impersonal verbs govern, &c. *Bell.*

Huc referantur, &c.

But δι, χρῆν, &c. *Holmes.*

1. **WHO** ought to seek for death, as the remedy of the troubles in age.

2. The definition is entirely worthy of praise, as having all things which a good definition should have.

3. But should not *Vulcan* pity *Achilles*, being the son of *Thetis*?

4. And he said this, not that *he* cared about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.

5. Tell me plainly thus, what is this dress? or what need had you of the journey down?

6. *I* have a share in the service.

7. My friends, an excellent man is come to us; for all men ought now to know this man's deeds.

Οἷον χρῆν θάνατον ὁ θάνατος, ὡς ὁ ἐν ὁ γήρας κακός φαρμακόν.

Πάνυ ἐπαιτός ἀξίως ὁ ἄριστος, ὡς παρὰ ἑχθροῦ ὅτι ὕγινης ἄριστος ἔχθρ.

Ο Ἡφαιστός δι ου διὰ εἰλεω¹, Θέτις υἱός αὐμ, ὁ Ἀχιλλεύς;

Εἰπον δι οὗτος, οὐχ ὅτι περὶ ὁ πτωχὸς ἐμελὴ αὐτός, ἀλλὰ ὅτι κλεπτής αὐμ, καὶ ὁ γλοσσοκομὸν ἔχων, καὶ ὁ βαλλω¹ ἐβαλῆζω².

Λέγων οὕτως πῶς ἀπλῶς, τίς ὁ σῶλη; τίς^{nc} συ ὁ καλῶ πορεῖα δι¹;

Ἐμαυτοῦ μετίσθῃ ὁ διακονα.

Ἀντὶ φίλος, ἦκα ἐγὼ αὐτὸς ἀγαθός νυν γὰρ πῶς παρὰ ἀνθεμπος δι πῶς ὁ οὗτος ἐργον.

8. *I do not repent that I killed your son, but that I did not kill you also.*

9. *You say a pleasant thing, if I must first become a musician and then be a wise man.*

10. *It has been written, Thou shalt not muzzle the ox treading out the corn. Does not God care about the oxen?*

11. *I do not care about you.*

12. *Children ought to inherit as well their parents' friendship, as their fortune.*

13. *There was no one remedy, so to say, which they ought to apply in order to do good; for what was useful to one, injured another.*

14. *It is less allowable for princes, than for private persons, to be unjust.*

15. *If you appear to them to speak the truth, you will have no need of any things, but go away, having taken your own things.*

16. ¶ *For he having a navy, we need swift galleys, that our force may sail safely.*

17. *I shall try to make him, who gave these things to us, never to repent of his journey to me.*

18. *You must hate those who write things contrary to law, and think no one of such things*

Ουχ ὅτι ἀποκτενω σὺν τῷ υἱῷ μεταμὲν ἐγώ, ἀλλὰ ὅτι σὺ καὶ σὺ προσποκτενῶ.

Καλὸς λεγὼν, ἢ προτιμῶ καθαρχὸς γινώμενός, καὶ ἴστα ἡμῶς σοφὸς χρεῖ.

Γραφῶ Οὐ φιμῶ βούς αλοῶν Οὐ περιὲ βούς μελὶ ὁ Θεός;

Οὐδὲς ἐγὼ μὴν σὺν.

Πρεπὶ ὁ παῖς, ὅσπερ ὁ οὐσία, οὕτω καὶ ὁ φίλος ὁ πατρικὸς κληρονομεῖ.

Εἰς οὐδὲς καθίστημα ἵαμα, ὡς ἔπει, ὡς τις χρεῖ προσφερῶς ἔωφείτω ὁ γὰρ ὁ ξυνεργῶν, ἄλλος οὗτος βλαπτῶ.

Ὁ βασιλεὺς ἔστιν ἐξιστῶν ἀδικεῖν, ἢ ὁ ἰδιώτης.

Ἀν δοκῶ ἀληθὲς λεγὼ ἱκανός, οὐδὲς σὺ διὰ πραγμῶν, ἀλλὰ λαμβάνω, ἀπὸ τῶν, ὁ σταντοῦ.

Δε γὰρ, ἔχω ἱκανὸς ναυτικὸς, καὶ ταχὺς τριηρης ἐγώ, ὅπως ἀσφαλὲς ὁ δυνάμεις πλεῶ.

Ὁ μὲν οὗτος δίδωμι ἐγώ, πῶς αὖ πᾶσι, μὴν ὅτι μεταμὲν ὁ πρὸς ἐγὼ ὁδοῦ.

Χρεῖ σὺν μιστῶ ὁ ὁ παρνομὸς γραφῶ, καὶ μὴν μὴν ὁ γνοίμαι ἡμῶς ὁ τῶν

to be small, but every one exceedingly great.

19. *It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

20. Philip says to him, Lord, show us the Father, and *it is enough for us.* Jesus says to him, Am I so long with you, and thou hast not known me?

21. Sending out the sheep one by one into the pasture, having commanded the ram, what things *he had to do for me.*

22. *You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which are necessary for armice.*

23. For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples *we, making use, should aim at excellence.*

24. The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say

οτοι, αλλα ισαθς υαερε-
μεθας.

Σπειδυ, και θυμ, και
απαεχομαι, ινα σθς¹ προ-
σται, καθαρος, και μη επι-
στοσεμικως, μηδε αμελως,
μηδε γλισχρως, μηδε υπερ
δυναμς².

Αγω αυτος Φιλιππος,
Κυριος, διαυμς³ εγυ ε πα-
τερ, και αρει εγυ. Αγω
αυτος ο Ιησους, Τουστος
χρως μετα συν⁴ αμ, και
ου γαυσται εγυ;

Μονος παρμ⁵ ο προ-
βωτος εις ε νομη, ετελλω⁶
ο κριος, εποςος χρη⁷ πρα-
σιν αυτος, υπερ εγυ⁸.

Υπαρχη συν⁹ χημαδος
μιν χραομαι ο δυναμς,
Λημνος, και Θασος, και
Σκιαθος, και ο αλλος ο εν
εντρος ο τοπος ητος¹⁰· εν ος¹¹
και λημα, και σιτος, και ος¹²
χρη σιγατωμα πας υπαε-
χην.

Ζωης γαρ Ηρακλεις και
Τανταλος γυναι¹³, ο μιν
δια ε αρετη¹⁴, αθανατος ποι-
ω, ο δι, δια ε παικια, ο με-
γας τιμωρια καταζ¹⁵· ος
χρη παραδωγμα χραομαι,
εραγ¹⁶ ο κηλοπαγαδια¹⁷.

Αποκρινομαι¹⁸ αυτος ο
οχλος, Εγω ακουω¹⁹ εκ ο
νομος, οτι ο Χριστος μνησ
εις ε αιων²⁰ και πως συ λεγης

that the son of man must be lifted up? who is this son of man?

25. Moreover in the winter, it is not enough for them to cover only the head, and body and feet; but on the extremities of their hands they have rough gloves.

26. How then will you be of no consequence? who are required to be of consequence in those things alone that are in your power, in which you may be most worthy.

27. If he who censures those who write to instruct, would consider these things particularly, I think he would no longer take the contemplation of the present subjects to be superfluous and useless.

28. We must learn from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.

29. It is doubtful whether those animals which are called irrational have not some share of reason; for perhaps although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more, and some less.

ὅτι δι' ὑψους ὁ υἱος ὁ ἀνθρώπου; τίς ἐγώ εἰμι οὗτος ὁ υἱὸς ὁ ἀνθρώπου;

Ἀλλὰ μὲν καὶ ἐν ὁ χειμῶνι, οὐ μόνον κεφαλῇ, καὶ σώματι, καὶ ποὺς ἀρκεῖ αὐτοὺς σκεπάζειν⁷¹. ἀλλὰ καὶ περιὰχει⁷² ὁ χειρὶ χεῖρας διστυγὰς⁷³.

Πῶς δι' οὐδὲς οὐδαμῶς ἐμὶ; ὁ δὲ μόνος ἐμὶ τίς διὰ ὅτι σὺ⁷⁴, αὐτὸς ἐξίστησιν⁷⁵ σὺ ἐμὶ πολὺς ἀξίως.

Ἐπὶ οὗτος ἐπιλογίζομαι⁷⁶ κατὰ ἑαυτοῦ⁷⁷, ὁ δὲ χρησόμενος ἐπιτιμασθεῖς, οὐκ αὖτε, ὅτι δοκίμῃ, περισσοῦ καὶ ἀχρηστοῦ; ὁ ἐπὶ ὁ προκειμένου⁷⁸ ἔργομαι⁷⁹ θεωρεῖται.

Οὐδὲ κυριὸς ἐπὶ πᾶσι αὐτοῖς, ὁ ἐμὶ τίς ὁ ἐν λόγῳ⁸⁰ ἐπὶ μόνος ὁ φύσις⁸¹, οὐκ ἀλλοθι⁸² ὅτι, ἢ παρὰ ὁ τέχνη ἐκμαθῆναι⁸³ δύναται.

Ἐμὶ μὲν μηδὲν λόγος μετὰ⁸⁴ ὁ ἀλογὸς οὐ μαζεύει⁸⁵ ζῶν, ἀπὸ τοῦ ἐμὶ⁸⁶ ἰσχυρῶς γὰρ, αὐτοῦ τοῦ μη κατὰ ὁ φύσιν, ἀλλὰ ὅτι κατὰ ὁ ἰσχυρῶς ὁ ἐκμαθῆναι⁸⁷ καλεῖται, μετὰ⁸⁸ χῶ⁸⁹ πᾶσι⁹⁰, ὁ μὲν μάλιστα ὁ δι' ἔργον.

30. Si bonum amicum paraturi simus, nos ipsos bonos oportet esse, et dicere bona et facere.

31. Sive æs, sive aurum dicaveris, aliis quidem aff-quando possessionem et prædam dicaveris; deo vero parva est cura aurificum vestrorum.

CHAP. XXXI.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes, by the Attics, in the accusative, very seldom in the dative.

Quibuslibet verbis additur, &c.

Et Attice accusativus, &c. *Eton.*

Genitivus absolute, &c. *Wetten.*

A substantive with a participle, &c. *Bell.*

Ablativus absolute sumptus, &c.

Sometimes an accusative, &c. *Holmes.*

1. **THE** daughter of Herodias having entered, and danced, and pleased Herod and those that sat with him, the king said to the damsel, Ask of me whatsoever you will, and I will give it to you.

2. Son, how will you learn justice here, your masters being there?

3. Delos being purified by the Athenians, in this war, and the sepulchres having been removed; as many as were of those who had died in the island, above the half appeared to be Carians.

4. When you see any one weeping in grief, either when his son is going abroad, or when he has lost his property, beware least the appearance may take you in.

Εισιρχομαι⁶ ὁ θυγατρὴ
ἡ Ἡρώδης; καὶ ὀρχηομαι³,
καὶ ἀρεσκῶ ὁ Ἡρώδης καὶ ὁ
συνανακειμαι· ἔπειτα ὁ βα-
σιλεὺς ὁ κορασίῳ, αὐτῇ⁵
ἐγὼ ὅς ἐστι θέλω, καὶ δίδω-
μι³ σοι.

Ὁ δικαιοσύνη, ὦ παῖς,
πῶς μάθων² ἐνθάδε, ἐκ
ἐμῶν σοὶ⁴ ὁ διδασκαλός;

Δηλὸς καθάρῳ ὑπὸ Ἀ-
θηναίων ἐν ὅδῃ ὁ πόλεμος,
καὶ ὁ θηκὴ ἀναιρεῖ⁵· ὅσος
ἐμὶ ὁ θνητὸς ἐν ὁ ἥσος,
ὑπὲρ ἡμῶν Καὶ Φαιάκων⁶.

Ὅταν κλαίῃ ἰδῶ⁶ τις ἐν
πένθος, ἢ ἀποδημῶν τέκνον,
ἢ ἀπολλυμῶν⁶ ἰαυτοῦ,
πρὸς τιμῶν μὴ σοὶ ὁ φαντα-
σία συναρπαζῶ⁵.

3. *When God gives his assistance, malice has no power; and when he does not give it, labour is of no use.*

6. *The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.*

7. *The sum of all these is, almost, fifteen talents.*

8. *The year being past.*

9. *The man having done this.*

10. ¶ *Having before shown the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.*

11. *Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.*

12. *The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal and immortal, together combat and share the danger in the fight.*

13. *I remember, not long since, how he was quite terrified, and this too, they bring but three.*

14. *And it being evening on that day, the first of the week; and the doors being shut, where the disciples were, for fear of*

Θεοῦ δόξα, μηδὲς ἰσχύει φόβος· καὶ μὴ δίδωμι, μηδὲς ἰσχύει ποτὸς.

Τρεῖς^a ἡμῖ λόγος, αἰεὶς ὁ Ἕλλησιν καὶ τοῖς ἑσπερίοις, καὶ ὁ ἡμετέρος, καὶ ὁ Κορινθίων.

Οὗτος κεφάλαιον παρὶς γίνεσθαι, μικρὸς λειπόμεναι πεντήκοντα ταλάντων.

Παρεῖμι^b ἐν αὐτοῖς^d.

Ὡς ὁ ἀνὴρ^a οὗτος ποιεῖ.

Προὐποδείκνυμι ὅ, ὅσος ευγενὴς καὶ ὑψηλὸς ἐργαζομαι ὁ λόγος, δηλὸς, ὅς ὁ ἐκείνου^c οὗτος ταπεινὸς ποιεῖ^a καὶ ἀσχημὸν.

Διὸ ἀγαθὸς ἡμῖ παρὰ αὐτὸν θεὸς· ὁ μὲν ἡγούμενος, καὶ μέγας παρὶς, ὁ εὐτυχέστερος^a· ὁ δὲ, ἐλαχίστος μὲν οὗτος, ὁ δὲ ἄλλος μέγας, ὁ καλὸς βουλομένης.

Ἀναστρέφοντες μὲν ἐκ βάθρου γὰρ, αὐτοὺς δὲ γυμνοῦντας· τὰς τὰς, ἀνατρεπὴ δὲ ὁ λόγος καὶ διαστροφῆς ὁ κοινὸς λαμβάνει· παρὶς ἡμῖν, οὐρανὸς, γῆ, ὁ θνητός, ὁ ἀθάνατος, ἅμα ὁ τότε συμπτολίμενος καὶ συγκινούμενος μάχῃ.

Μνησθῆναι^a οὐκ ὀλίγον, ὅς πάντοτε^b ἡμῖν διδάσκει, καὶ οὕτως^c, τρεῖς ἡμῖν^d.

Ἐμῖ δὲ ὅψιν ὁ ἡμέτερος κενός, ὁ ἵς ὁ σαββατοῦ^c, καὶ ὁ θυρὰ κλεινὴ^a, ἐποῦ ἡμῖ ὁ μαθητὴς, διὰ ὁ φο-

the Jews, Jesus came into the midst, and stood, and he says to them, Peace be to you.

15. At last, *many corpses lying upon each other in the river, and the army being destroyed, partly in the river, and partly, if any escaped, by the cavalry, Nicias surrenders himself to Gylippus.*

16. He prayed to the gods simply to give the things that were good, as *the gods know best*, what kind of things are good.

17. If you esteem a pot, remember that it is but a pot that you esteem; and thus, *when it is broken*, you will not be troubled; if you dearly love your son or wife, that you love but a mortal; and thus, *when he dies*, you will not be troubled.

18. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistants; but they neglect their brothers, as if *friends could be made of citizens*, and not made of brothers.

19. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

ὅς^α ἑ Ἰουδαίους, ἐρχομαι Ἰησοῦς, καὶ ἰσθῆμι^δ, ὡς ὁ μεσος^α καὶ λεγῶ αὐτοῖς, Εἰρήνη σὺ.

Τέλος δὲ, νεκροὶ τε πολλοὶ ἐπὶ ἀλλήλων^δ ᾗδη καί-
μαι ἐν ὁ ποταμός, καὶ δια-
φθειρω^δ ὁ στρατεύμα, ὁ
μὲν, κατὰ ὁ ποταμός^α, ὁ
δὲ, καὶ ἡ τις^α διαφεινω^δ
ὑπο ὁ ἰππεύς, ὁ Νικίας
Γυλιππος ἑαυτοῦ παραδι-
δωμι.

Εὐχομαι^α πρὸς ὁ θεοὺς
ἀπλῶς ὁ ἀγαθὸς δίδωμι,
ὡς ὁ θεός^α καλλίστη εὐδία^δ,
ὁ ποῦος ἀγαθὸς ἔμμι.

Ἀν χυτρά σίεργω, μισο-
μαι^δ ὅτι χυτρά σίεργω·
καταγνυμι^δ γὰρ αὐτός, οὐ
ταρασσω^α· ἀν ταλδιον σι-
αυτοῦ καταφιλεῖ^δ ἡ γυνή,
ὅτι ἀνθρώπος· καταφιλεῖ^δ
ἀποθνήσκω^δ γὰρ αὐτός, οὐ
ταρασσω.

Οἰκετὴς μὲν ὁ δυναμῶς
ὠνεομαι, ἵνα συμπεργὸς ἔχω^δ
καὶ φίλος κταομαι, ὡς βοή-
θος δεομαι· ὁ δὲ ἀδελφός^α
ἀμελεῖ, ὥσπερ ἐκ πολιτὴς
μὲν γιγνομαι φίλος^α, ἐξ
ἀδελφός^α δὲ οὐ γιγνομαι.

Ἦδη δὲ περὶ αὐτοῦ ἔχω ὁ δρά-
μα, ἀποδυμι^α ἱεσθός
αὐτός· ὁ χρυσόσχιος^α ἐκνός
ἐσθῆς, καὶ ὁ προσωπίην ἀ-
ποτίθημι^α, καὶ καταβαί-
νω^δ ἀπὸ ὁ ἐμβάται, πένθη
καὶ ταπεινὸς περιερχομαι.

20. *Ille hæc adhuc dicente, non expectavi ego finem verborum.*

21. *His expositis, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.*

22. *Hunc igitur Pertinacem, nocte intempesta, sompore correptis omnibus, Lætus atque Electus adeunt.*

CHAP. XXXII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long* in the accusative.

Quæ significant partem, &c. *Eton.*

Similiter et nomen, &c. *Wetten.*

Nouns of, &c.

Time is sometimes, &c. *Bell.*

Nomen temporis, &c. *Holmes.*

1. **DURING** the night they were marching thus.

Ο νυξ ὅντως πορευομαι.

2. Before they were many days in Attica, the sickness began first to be among the Athenians.

Εἰμι αὐτος οὐ πολὺς πρὶν ἡμερᾶς ἐν ᾧ Ἀττικῇ, ὁ νοσὸς πρῶτον ἀρχομένη γινώμεται ὁ Ἀθηναίους.

3. In which time Moses was born, and was pleasing to God; who was nourished during three months, in his father's house.

Ἐν ᾧ καιρὸς γενναῖω Μωσῆς, καὶ ἡμὶ ἀγῆνο· ὁ Θεὸς ὅς ἀνατρέφω μὴν τρεῖς, ἐν ᾧ οἶκος ὁ πατρὸς.

4. Cyrus wept in silence for some time, and then spoke.

Ο Κυρὸς χρόνος μὲν τις σιωπῇ καταδάκρυον, εὐπειτα δὲ φθεγγομαι.

5. In this month, ye sent away Charidemus, having ten empty ships, and five talents of silver.

Οὗτος ὁ μῆνις, δέκα ναὺς ἀποστέλλω ἔχον Χαριδῆμος κενὸς, καὶ πέντε ταλάντων ἀργυρίων.

6. We ought to think that man most unhappy, who continues a long time committing wickedness with impunity.

Ὅστις πολὺς χρόνος ἀδικίᾳ ἀκολαστὸς μένῃ, ὅντος διὰ νομίζῃ ὁ ατυχήσῃ.

7. If a law were made, that persons not eating should not be hungry, and not drinking, not be thirsty, nor be cold in winter, nor warm in summer, no law could make men obey as to these things.

8. On the first day of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, the next day we came over against Chios; and the day after we put into Samos; and having staid in Trogyllium, the next day we came to Miletus.

10. The next day, Cyrus sent the messenger; and the Armenians, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being many years abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared this long time in the city.

13. They continued thus crowded some seventy days; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

Ἐν τῷ ἑσπέρῳ, μὴ ἐσθίειν μηδὲ πίνειν, καὶ μὴ τιμῆσαι, μηδὲ ψύχειν ὁ χειμὼς, μηδὲ θέραιεν ὁ θεὸς, οὐδὲς αὖ νόμος διναμικῶς διακράσασθαι ἀνθρώπος οὗτος πῶς.

Οἱ δὲ ὁ σαββάτου, Μαρία ἡ Μαγδαληνή ἐρχομένη πρῶτη εἰς τὸ μνημεῖον, καὶ βλέπει τὸ λίθος αἶρω⁷ ἐκ τοῦ μνημείου.

Καὶ ἐκείνῳ ἀποπλεῖν, ἐπιπλεῖ, κατὰ τὴν ἀντικρυὲς Χίος· ὁ δὲ ἑπόμενος, παρὰ πλεῖστον εἰς Σάμωσιν· καὶ μετὰ ἐν Τρογγύλλῳ, ὁ ἑχόμενος, ἐρχομένη εἰς Μίλητον.

Ὁ ὑπὲρ αὐτοῦ, ὅτε Κύρος πέμπων ὁ ἀγγέλος· καὶ ὁ Ἀρμένιος, καὶ ὁ Χαλδαῖος συνπεμπων, ἃς ἱκανοὺς νόμους εἶμι, καὶ συμπερασσά, καὶ εἶπαν περὶ Κυροῦ ὁ προσηκούρ.

Ὁ Ὀδυσσεὺς μακρὸς ὁ λόγος αὐτοῦ· ἀποδημεῖν ἕως ἔτος πολὺς, καὶ παρὰ Φηλαίσσῳ ὑπὸ ὁ Ποσειδῶν, καὶ μόνος εἶμι.

Χαίρω, ὦ Μενίππος· καὶ ποθεν ἐγὼ ἐφικνέσθαι; πολὺς γὰρ χρόνος οὐ φαινομένη ἐν ὁ πόλιν.

Ἡμερᾶς μὲν ἑβδομήκοντα τις οὕτω διαμένωμαι· ἑβδομοῦς ἐπειτα, πλὴν Ἀθηναῖος, καὶ ἱππῆς Σικελιωτῆς ὁ Ἰταλιώτης ὑποστράτευς, ὁ ἄλλος ἀποδημεῖ.

14. Socrates, having talked to these women, before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sunset, for he spent a long time within.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet a little time, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of these should be Athenians, of whatever age you think right, serving an appointed time, not long, but as much as seems proper, in succession to each other.

17. It is said, that Alcibiades before he was twenty years old, conversed about these things, with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again five and twenty years thus.

19. Cyaxares, king of the Medes, continued drinking, that night in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

20. Vestem indueris non modo vilem, sed eandem quoque estate et hyeme.

21. Postridie Tigranes ipse aderat.

Εκπαινο, παύσιν ο Κρι-
των, ο Σωκράτης, δια εγο-
μαι⁵ τε, και πιστελλω⁷
αυτα βουλομαι², αυτος
εγω² παρ εγω και ημι
ηδη εγγυς ηλως δυσμη¹,
χρονος γαρ πολυς διατριβη
ενδον.

Ουτος ερομαι αυτος, αυ-
δης ετι αποκρινομαι· αλλα
ολιγος χρονος διαλειπω⁶,
κινω¹ τε, και ο ανθρωπος
εκαλυπτω αυτος, και ος
ο ομμα ιστην.

Ουτος δε Αθηναιος φημι
δη ημι πεντακοσιοι, εξ ος
αν τι; συ ηλικια καλως εχω
δοκη, χρονος τακτος σιγα-
τευω¹¹, μη μακρος αυτος,
αλλα οσος αν δοκη καλως
εχω, εκ διαδοχη αλληλων.

Λεγω, Αλκιβιαδης, πριν
κοσιν ετος⁸ ημι, Περικλης
επιτροπος μεν ημης⁸ αυτου,
τοις δε διαλεγομαι¹⁵.

Απο ος αν εξερχομαι⁶
χρονος; εκ ο ΕΦηβοι, αυτος
αυ πιντε και κοσι ετος
διαγω ωδε.

Ο Κυαξαρης, ο ο Μηδος
βασιλευς, ο μεν νυξ εν ο εξ-
ερχομαι⁶ ο Κυρος; αυτος
τε μεθυσκω¹¹, ω; ετι ευτυ-
χια¹ και ο αλλος δε Μηδος
οιομαι² παρ ημι εν ο στρα-
τοπεδον, πλην ολιγος, α-
κουω βορυς πολυς.

22. Quum vero advenerit finis, non obliuione inhon-
orati jacent, sed memoria *per omne tempus* celebrati
florient.

CHAP. XXXIII.

The question *whither?* is commonly answered by
eis or *προς* with the accusative: *where?* by *en* with the
dative: *whence?* by *ex* or *απο* with the genitive: and
by or through what place? by *δι* with the genitive.

Adverbs in *θι* and *σι* are used to signify *at a place*:
in *δι*, *σι*, or *ζι*, *to a place*: and in *θεν* and *θεν*, *from a*
place: *δι* is also added to accusatives, to signify *to a*
place.

The distance of one place from another, is put in
the accusative.

Græci sæpiissime in locis, &c.

Aliquando usurpant, &c.

Δι: ita additur, &c. *Eton.*

Nomen spatii, &c.

Nomen loci, &c. *Wetten.*

The distance of one, &c.

To the names of towns, &c.

The prepositions are sometimes, &c.

The Greeks often change, &c. *Bell.*

Ad locum, in, aque, &c. *Holmes.*

1. **AND** now send men to
Joppa.

Και νυν πέμψω⁵ eis Iop-
πη⁶ απε.

2. And having got up *from*
thence, he comes *into the coasts*
of Judea, by the farther side of
Jordan.

Καταβη⁷ ανιστημι⁸, ερ-
χομαι⁹ eis ο δριον¹⁰ ο Ιουδαίας,
δια ο περαν ο Ιορδανος.

3. The bees always obey their
leader willingly; and wherever
he stays, no one departs *from*
thence.

Ο ηγεμων αι ο μελισσαι
εκουσως¹¹ ηκουσ¹². οπου δε αν
μενη, και ουδεις απερχο-
μαι εντευθεν.

4. They were about *twenty* or *thirty furlongs* distant.

5. But let us see Gniphō the usurer, if you please; he does not live *far off*, and his door itself is open to us.

6. The next day, they set out early, and advanced about *twenty furlongs*.

7. For after they came to their father's old monument.

8. Having begun *from Galilee*, to *this place*.

9. And then he led me away *to a certain place*, darker than the other.

10. ¶ I do not think it necessary now, that ye should go so *long a way*, to *Jerusalem*, to the city of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first *from Sicily*. And Crates first began, of those at *Athens*, to make whole discourses or fables.

12. After this, Jesus began to show to his disciples, that he must depart to *Jerusalem*, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another; or rather these two; that laughing man *from Abdera*, and that weeping one *from Ephesus*; for they are willing themselves to be sold together.

14. Odenathus the Palmyre-

Απὶ χιλίων ἑξῆς ἡκοστὶν ἢ τριακοντα σταδίων.

Εγὼ δὲ, εἰ δοκίμῃ, Γνιφῶν ὁ δανειστής· εἰδὼς δ' οὐ μακρὸς (ἰδὼς) δὲ καὶ οὗτος οἰκίαν, ἀνεῳγμένην αὐτοῦ ἐγὼ ὁ θυρᾶν.

Ὁ ὕστεραιος, πρὶν πορευομαι², καὶ προερχομαι⁶ ὧς ἡκοστὶ σταδίου.

Ἐπὶ γὰρ ἐρχομαι⁶ (πρὸς) πατρὸς ἀρχαίος τάφος.

Ἀρχομαι⁵ ἀπὸ τῆς Γαλιλαίας, ἕως ἄδε.

Καὶ δὴ ἀπαγῶ² ἐγὼ πρὸς τίς χωρὶς, ὁ ἄλλος ζῶφαιρος.

Οὐ ἐγὼ δοκίμῃ νυν ἐπιγῶν, σὺ ἐς Ἱερουσόλυμα πορευομαι, εἰς ὃ ὁ ἐχθρὸς πόλις, μακρὸς οὗτος ὁδός.

Ὁ μῦθος ποιεῖ Ἐπιχάρμους καὶ Φορμῖς ἀρχῶν. Ὁ^{ne} μὲν οὖν ἐξ ἀρχῆς ἐκ Σικελίας ἐρχομαι⁶. Ὁ δὲ Ἀθηναῖος Κρατὴς πρῶτος ἀρχῶν καὶ θόλος ποιεῖ λόγους ἢ μῦθος.

Ἀπὸ τότε ἀρχῶν^m ὁ Ἰησοῦς δεικνύει τὸ μαθητῆς αὐτοῦ, ὅτι δὲ αὐτός, εἰς Ἱερουσόλυμα ἀπερχομαι⁶, καὶ πολὺς πᾶσχω⁶ ὑπὸ ὁ πρεσβύτερος, καὶ ἀρχιερεῖς, καὶ γραμματεῖς.

Ἄλλος παραγῶν² μάλλον δὲ ὁ θυρᾶν οὗτος· ὁ γέλασεν ὁ Ἀβδηροῦς, καὶ ὁ κλαίει ὁ ἐξ Ἐφεσῶν· αἶμα γὰρ αὐτοῦ πιπτεῖσκά⁷ βουλομαι.

Οὗτος μὲν οὖν οἰκαδὲ αἰ-

nian, a man at first obscure and unknown, soon humbled him then from his insolence, after he had come home, and was raised to great vanity.

15. Do not hesitate to go a long way, to those that promise to teach any thing useful.

16. Paul had resolved to sail by Ephesus, lest he might have any delay in Asia; for he was hastening to be in Jerusalem, against the day of Pentecost. And from Miletus, having sent to Ephesus, he called to him the elders of the church.

17. I send you, who have been taken, home, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

18. Descenditque post finem annorum ad Achab in Samariam.

19. Sed mihi neque domo exeunti manebat, dei signum adversatum est, neque quando hic ascendebam.

20. Laudaverit jure aliquis illum Athenis legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuisset.

θις αφηνομεν¹⁷, και προς αλαξονα αιων¹⁸ παλυσ, αποκαιν ουκ εις μακρος ο φρουαγμα Οδινθος ο Παλμυρπος, αυτης αφανης μετα πρωτα και αγιωτος.

Μη κατοκειν μακρος οδος πορευομαι, προς ο διδασκω τις χρησιμος; επαγγελω¹⁹.

Κρινω ο Παυλος παραπλειω² ο Εφεσος³, μηποτε γινομαι¹⁵ αυτος κατασχεσις εν ο Ασια σπεινω γαρ, ως ο ημερα ο Πεντηκοστη, γινομαι¹⁶ εν Ιερουσαλημ. Απο δε ο Μιλητος, περιεπα ως Εφεσος, μετακαλει¹ ο πρωτευτιος ο εκκλησιας.

Εγω αφημι συ οικει¹⁷ ο λαμβανω¹⁸, και διδωμι συ συν ο αλλος Χαλδαος βουλευομαι¹⁹, ειτε βουλομαι πολεμω εγω, ειτε φιλος ειμι.

CHAP. XXXIV.

The price or measure of any thing is put in the genitive; sometimes the price is put in the dative.

Nomina etiam, &c.

Pretil, &c. *Wetten.*

Nouns of measure, &c.

The price is sometimes, &c. *Bell.*

Laus et, &c. uti et mensura, &c. *Holmes.*

1. **T**HE gods sell all good things to us *for labours*.

2. If this man be willing to give you, for *two-pence* at most.

3. Consider, that calmness is purchased at *so much*, firmness at *so much*, but nothing is got gratis.

4. The fruits of the palm trees being *six fingers* in size.

5. Ye know that ye were not redeemed *with corruptible things*, silver or gold, from your vain conversation.

6. Of which things some persons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmae*.

8. ¶ They say unto him, Shall we having gone, buy *two hundred penny worth* of bread, and give them to eat?

9. Tell me, says he, Tigranes, at *what price* you would purchase, to get your wife again? Cyrus, says he, I would pur-

Ο πωρος πωλειν εγω πας
ὁ αγαθος; θεος.

Ην εἰλω συ αποδιδωμι^{π6}
ὑτος, ὁ μεγα^{π6} δυο σ6λος.

Επιλεγω, ὅτι τοσούτος
πωλειν απαθῆνα, τοσούτος
αταραξια, προικα δε ου-
δης περιγινωμαι.

Φοιμξ καρπος^π κατα ἑ
μεγεθος; ἑξ δακτυλος ἡμι.

Εἶδω^{π7} ὅτι συ φθα-
ρας^δ, αργυριον η χρυσιον,
λυτρω⁵ εκ ὁ καταιος συ
αναστροφή.

Ὅς τις μικρος μέρος πα-
ρα εκενο; προικα λαμβαν-
ω⁶, πολυς ὁ αλλος πω-
λει².

Αγκυρα καμιζω πεντε
δραχμη.

Λεγω αυτοις· Απερχο-
μαι⁶ αγοραζω⁶ διακοσιας
δηναριον αετος^{π2}, και διδω-
μι⁶⁶ αυτοις φαιγω.

Συ δε, Φημι, ω Τιγρα-
νης, λεγω εγω ὅποτος σε
πριαμαι, ὥστε ὁ γυνι ατ-
λαμβανω⁶; Εγω μεν, Φη-

exchange with my life, to preserve her from slavery.

μι, ὡς Κυρὸς, καὶ ἐν ὃ ψυχὴν
πρὶν αὐτῇ, ὥστε μὴ ποτε λα-
τρεῖν αὐτῇ.

10. Anacreon having received five talents as a gift from Polycrates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

Ἀνακρεὼν δὲ λαβὼν πέντε
Πολυκράτους ταλάντων, ὧς φρον-
τιζόμενος ἐπὶ αὐτοῖς δύο νύξ,
ἀποδίδωμι αὐτοῖς, ἵπτοι, οὐ
τίμων αὐτοῖς ὃ ἐπὶ αὐτοῖς
φροντισί.

11. Nicias, Nicerati filius, dicitur præfectum fodi-
nis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta
annis interrogabo *quanti* vendit?

CHAP. XXXV.

A preposition often governs the same case, in com-
position, that it does without it.

Prepositions in composition, &c. *Beil.*

Verba cum præpositionibus, &c. *Holmes.*

1. **H**AVING gone out of the
city.

Ἐξελθὼν ὁ πόλιν.

2. It is not safe to say such
things; lest *we may get* some
trouble from *offspring*.

Οὐκ ἀσφαλὲς λέγειν ἐ-
ταυτοῖς· μὴ καὶ τις κακὸς
ἀπολαύσῃ ὁ φιλία.

3. And now again, through
mercy, *you have partaken* of im-
mortality.

Νῦν δὲ, κατὰ ἐλεος,
αὐτὸς ἀθάνατον μετέλαβ-
εν.

4. And in human reason, who
would turn from the enemy fly-
ing?

Ἀνθρώπινος διανοίας, τίς
ἐν φρονίᾳ πολέμιος ἀπο-
τρέψεται;

5. Send to Simon, who is sur-
named Peter. He lodges with
one Simon a tanner, who has
his house by the sea side; he

Μεταπέμπω⁵ Σίμωνα, ὃς
ἐπικαλεῖται Πέτρος. Οὗτος
ἐνὶ Σίμωνος ταβερ-
νικῇ, ὃς ἐνὶ θαλάσσης

shall tell thee what thou must do.

6. Why do ye also *transgress the commandments* of God, by your tradition?

7. Remember, that if you *abide in the same things*, those who laugh against you at first, shall admire you at last; but if you be overcome by them, you shall receive double ridicule.

8. All the maids about her rose up along with her.

9. Stranger, I have all justice from you, since you condemn yourself to death.

10. There is also another virtue nearly related to the former ones, which they call Amplification.

11. ¶ If two consonants chance to be added to a short vowel, they will make the syllable long.

12. Folly, and with it incontinence, are joined to riches and powers, and follow with them.

13. Those who are ignorant of wisdom and virtue, but spend their whole time in revels and the like, sink downwards, and err through life.

14. And Jesus, having seen her, said unto her, Woman, thou art loosed from thine infirmity; and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

θαλαττω· ὁτος· λαλει· συ τις δι ποιει.

Δια τι και συ παραβαινω ὁ ἐντολη ὁ Θεος, δια ὁ παραδοσις· συ;

Μνησμαι⁷, ὅτι και μεν ἐμμενω⁵ ὁ αὐτος, ὁ καταγλαω⁴· συ προτι·ον, ὁτος· συ ὑψηρον θαυμαζω⁶· και δι ἡττω³ αὐτος, διπλοο· προσλαμβανω^m καταγλις.

Συνανιστημι⁶ μεν αὐτος· πας ὁ ἀμφι αὐτος².

Εχω, ὡ ξικος, παρα συ πας ὁ δικη, ἐπιδη· σιαι· του καταδικαζω· θανατος.

Συνηρος· ημι ὁ· προεικνυμαι αρετη, και ὁ· καλιν· Αυξησης.

Ει συμβαλη^{6d} βραχυς φωνης· δυο συμβητος^{nc}· επι· φηρω², μακρος· ποιει³ ὁ συλλαβη.

Συνταστω⁷, και συντακολαβει ὁ μεν πλουτος και ὁ δυναστω· αρετη, και μετα· εἰτος, ἀκολασια.

Ο· φροσις· και αρετη· απηρος, ευωχια· δε και ὁ τοικουτος· αι· συνημι⁶, κατα· φηρω^m, και· πλαναω^m δια· βιος⁶.

Ειδω⁶ δι αὐτος· ὁ· Ιησους, ηκον αὐτος, Γυνη, ἀπαλυω⁷ ὁ· ασθενεια· συ· και· ἐπιτιθημι αὐτος· ὁ· χερς· και· παρα· χρημα· αιουθω³, και· δοξα· ζω· ὁ· Θεος.

15. Critias and Alcibiades, whilst they were with Socrates, were able to govern their bad inclinations; but *being separated from him*, Critias having fled into Thessaly, associated there *with men using iniquity rather than justice*.

16. First then, I am right to answer to the first falsehoods, which have been spoken against me, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

17. You need not wonder, my friend, for, having been lately with Homer and Euripides, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. When you are about to consult with any one about your own affairs, consider first, how he managed for his own. For he who plans his own business ill, will never advise well about another's.

19. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately you did not even look towards him, when he came to consult the prophet, nor did you deign to speak to a man that was your fellow soldier and companion.

20. Socrates taught his associates to refrain from things impious, unjust and shameful, not only when they would be

Κριτίας και Αλκιβιάδης, ὡς μὲν Σωκράτης συνήμην², δυναμαί² ὁ μὴ καλῶς ἐπιθυμία κρατεῖν· οὗτοι δὲ ἀπαλλασσώ⁶, Κριτίας μὲν Φωγῶ⁶ ὡς Θητῆλια, ἐκεῖ συνήμην ἀνθρώποις ἀνομίᾳ μάλλον ἢ δικαιοσύνῃ χρῶμεθα.

Πρῶτον μὲν οὖν, διὰ τούτων ἐμὲ ἀλογουμαι⁵ πρὸς ὁ πρῶτος ἐγὼ ψευδὲς κατηγορησὶ, καὶ πρὸς ὁ πρῶτος κατηγοροῦ· ἔπειτα δὲ, πρὸς ὁ ὑστέρον, καὶ ὁ ὑστέρος.

Μηθαυμαζώ⁵, ἐταίροι, νεώστ⁶ γὰρ Εὐριπίδης καὶ Ὀμηρος συγγυνομαι⁶, οὐκ ἔδω⁷ ὅπως ἀναπλήσω⁵ ὁ ἔπος, καὶ αὐτοματὸς ἐγὼ ὁ μέτρον ἐπὶ ὁ ὅμοια² ἐρχομαι.

Ὅταν ὑπάρ² εἰς σιανταρ² μέλλω τις συμβουλεύω³, σκοπεῖν πρῶτον, πῶς ὑπάρ² ἑαυτοῦ διοικεῖ. Ὅ γὰρ καὶ κως διανοσομαι⁵ ὑπάρ² ὁ ἰδιος², οὐδεποτε καλῶς βουλεύω³ περὶ ὁ ἀλλοτρίους².

Εἰ συ μαινώ⁶, ὦ Αἴας, σιαντοῦ φονεύω, τίς αἰτίω² ὁ Ὀδυσσεύς; Καὶ πρῶτον αὐτε προσέλειπ⁵ αὐτός, ὅποτε ἦκ² μαντευομαι³, οὐτε προσέειπον ἀξίω² ἀντὶ συ-στρατιωτῆς καὶ ἑταίρου.

Διδάσκω ὁ Σωκράτης ὁ συνῶ, οὐ μόνον εἴποτε ὑπὸ ὁ ἀνθρώποις ὁραῶ, ἀπὸ χρεώ² ὁ ἀνομίος, τε καὶ ἀδικός, καὶ

seen by men, but also when *αἰσχυρος, ἀλλὰ καὶ ὅπου ὅπου* they would be in solitude. *ἐρημία ἡμῶν.*

21. Sibimet ipsi multa deesse; *πρᾶσιον* vero civitati, si non omnia perficiat, quæ civitas velit, ob id poenæ subjectum esse, nonne hoc ingens est amentia?

22. Ego vero cum *Diis versor*, versor cum hominibus honestis; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.

CHAP. XXXVI.

The genitive case of a substantive is often put absolutely, the former substantive, *ἐκεῖνα, χάριν, καὶ, ἐξ,* or some case of *τις* or *ὅς* being understood.

Ponitur genitivus, &c.

Genitivus per se, &c.

Mutatur nominativus post verbum, &c.

Aliquando solus genitivus, &c. *Eton.*

Nomina etiam, &c. *Wetten.*

Sometimes the first substantive, &c.

Sometimes the cause, &c.

Sometimes the accusative, &c.

Sometimes the nominative after the verb, &c.

Many verbs seem, &c. *Bell.*

Genitivus sæpe ponitur, &c. *Holmes.*

1. CYRUS, having heard this, pitied him on account of the misfortune. *Ὁ Κύριος, ἀκούσας, ὁ παῖς οὗτος οὐκ ἔκρινεν αὐτόν.*

2. He loves him for his virtue. *Φίλει αὐτὸς ὁ ἀρετὴν.*

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas. *Ἰστημὶ παρὰ ὁ σταυρὸς ὁ Ἰησοῦς, ὁ μητὴρ αὐτοῦ, καὶ ὁ ἀδελφὴ ὁ μητὴρ αὐτοῦ, Μαρία ὁ ὁ Κλωπᾶς.*

4. It is not right to blame this man for the things that

Οὗτος ὁ ἀνὴρ οὐχ ὅτι αὐτὸς αὐτονομῶμαι ὁ ἐκλεπτῶς, ἀλλὰ αὐ-

have been omitted, so much as to commend him for his ingenuity and diligence itself.

5. The fish called Caphalus is one of those that live in the fens.

6. Distant many days journey.

7. I admire your virtue.

8. Leading him out of the way, under some palme trees, he ordered them to spread some of the Median carpets under him.

9. The king of the Romans, being now old, goes to the house of a teacher; but my king Alexander died when thirty-two years of age.

10. ¶ I think indeed that you are just, but not in any degree wise; and you seem to me yourself to know this; for you require money from no person on account of his living with you.

11. In the tent there was one of the captains, called Aglaidas; a person who, as to his manner, was one of the harsher men.

12. And these elder men serve in war no more out of their own country, but remaining at home, they judge all public and private things.

13. And learn also from me, my son, said he, these most important things; you should never attempt any thing, neither in yourself, nor with the army, against the sacrifices and auguries.

14. O cause of much laugh-

τος ὁ σπουδαίοντος ἀεφύ-
ρος^α ἐπαινεῖται.

Ο. ιχθύς ὁ Κεφάλος ὁ ἐν
ῥῖνῳ βιώνει ἡμῖν.

Ἀπερχοῦ πλὴν ἡμετέρας.

Θαυμάζω σὺ ὁ ἀρετῇ.

Ἀπαγὼ αὐτὸς ὁ ὁδὸς ἐξῆλθε
ὑπὸ φοινῶ^α τι, ὁ Μένειος
πίλος ὑποβάλλων κελύων αὐ-
τοῦ^δ.

Ο Ρωμαῖοι βασιλεῖς, γη-
ρασκῶ νῦν, εἰς διδασκαλὸς
φοιτῶν· ὁ δὲ ἐμὸς βασιλεὺς
Ἀλεξάνδρος δύο καὶ τρια-
κοντα ἐτὼς ἀποβίβηκεν^ε.

Ἐγὼ τοι σὺ μὲν δίκαιος
νομίζω, σοφὸς δὲ οὐδὲ ἐπισ-
τεῖν· δοκεῖ δὲ ἐγὼ καὶ αὐ-
τοῦ ἑαυτοῦ γινώσκων· οὐδὲς
γὰρ αὖν ὁ συνοῦσια ἀργυρίου
πράσσω^α.

Ἐν ὁ σκηνῇ τυγχάνω^α τῆς
ἡμῶν ὁ ταξίαρχος, Ἀγλαΐ-
τιδος ἀνὴρ^α· ὁ αὐτὸς, τρε-
πὸς, ὁ σφειφὸς ἀνδρῶπος.

Οὗτος δὲ γεραίος στρα-
τηγῶν^α μὲν οὐκ εἰς ἐξω^α ἰαυ-
τοῦ, οἱ καὶ δὲ μὲν, διακίω ὁ
εἰς κακὸς παῖς καὶ ὁ ἰδίος.

Μαθήτω^α δὲ ἐγὼ, ὁ
παῖς, καὶ εἴτε, φημι, ὁ με-
γας· παρὰ γὰρ ἱερῶν καὶ
εὐνομίας μὴ εἰσιέναι μὴ
ἀποδοῖν, μηδὲ εἰς ὁ σέβας,
κινδυνεύω^α.

Ὡ πολλὴς γέλωτος. Ἀλλὰ

ter. But now who could look upon them so contempting other men? or who would believe, that after a little time the one shall be a captive, and the other shall have his head in a bag of blood?

15. Then Ammon told a falsehood, saying that you were his son; for you were *the son of Philip. Alex.* Certainly the son of Philip. For being the son of Ammon I had not died.

ἢ ἢ τις ἐν αὐτοῖς ἐκείνῳ
 πῶς εὖτως ἵκετο, οὐκ ἔστι
 ἄλλος, ἢ τις ἐν αὐτοῖς
 ὡς μετὰ ἄλλους οὗτος μετὰ
 αὐτοῖς, οὗτος δὲ
 ὁ κεφαλὴ τῶν ἐκείνων αὐ-
 τῶν.

Οὐκοῦν ὁ Ἀμμων ψευ-
δομαρτυρῶν, λέγει ἑαυτοῦ συ ἡμῶν
ἵνας συ δε Φίλιππος ἀρε-
ῆς. Ἀλλέξ. Φίλιππος δηλ-
οῦσιν. Οὐ γὰρ αὖ θησκει
Ἀμμων ἡμῶν.

16. Si velles hospitem impellere, te, cum *in urbem ipsius* venisses, accipere, quid faceres?

17. Auscultabant plurimi inhiantes, admirantes, et felicem prædicantes te *propter vim sermonum*, et patrem tuum *propter fortunam*.

CHAP. XXXVII.

The dative is often put absolutely, especially after *αὐτός, οὗ* being understood.

Subauditur ita συν, &c. *Eton.*

1. **M**OREOVER, the epœia must have the *same* species *with tragedy*.

2. Bread and flesh bring us to this; and you desire *the same thing with us*, but you, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

3. When the mind is intoxi-

ΕΤΙ ΔΕ ὁ κηδὺς ὁ αὐτὸς δι-
εχὼ ἐποποιῖα ὁ τραγῳδία.

Εγὼ μὲν ἄριστος καὶ κρείσσης
 ἢς οὗτος ἀγῶ· σὺ δὲ ἢς μὲν
 ὁ αὐτός· ἐγὼ σπενδῶ, πολὺς
 δὲ τίς ἰλιγγμός², ἀνῶ καὶ κα-
 τῶ πλαναῶ^m, μολὶς ἀφαινε-
 μαί, ὅποι ἐγὼ παλαι ἦν³.

Όταν έ τους ύπε σινος

cated with wine, it suffers *the same things with chariots that have lost their charioteers.*

4. We do not search and examine common men, equally *with those who are of splendid race.*

5. Although excelling none of you in strength, nor thinking myself to be inferior to any in fortune, now I go in *the same danger with the meanest persons.*

6. It appears to me to be a shameful thing for a man, to suffer *the same things with the most stupid of animals.*

7. ¶ In one respect, Sophocles would be the *same kind of an imitator with Homer*, for they both represent good men; in another, *with Aristophanes*, for they both represent men acting and doing.^m

8. About Egypt, two hundred triremes, *with their crews and passengers*, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man *thinking the same things with me*, none of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things

δαδθῆναι⁶, ὁ αὐτὸς πᾶσιν ὁ ἄρμα, ὁ ὁ ἥτοχος ἀποβάλλει.

Οὐχ ὁμοίως ἐξετάζω τε καὶ βασιλεῖς ὁ ἐπιτυχὴς ἄνθρωπος, ὁ ἐκ γένος λαμπρὸς.

Καὶ ἐγὼ τοὶ οὐδὲς σινοῦτε βῆμα προφῆναι, οὐτε ἐντοχία δοκεῖν τοῦ ὑπέρουⁿ ὁ ἐμὶ, νῦν ἐν ὁ αὐτὸς κινδυνὸς ὁ φανὸς αἰσχεῖται^m.

Ὡς μὲν ἐγὼ ἀσχερὸς ἐμὶ ἄνθρωπος, ὁ αὐτὸς ἰσχυρὸς ὁ ἀφῆν ὁ θηριό.

Ὅς μὲν, ὁ αὐτὸς ἀν ἐμὶ μὴ μῆπτης Ὀμηρὸς Σοφοκλῆς, μῖμομαι γὰρ ἀμφὶ σπουδαίος⁶ ὁ δεῖ, Ἀριστοφάνης, πρᾶσσω γὰρ μῖμομαι καὶ δεῖω ἀμφὶ.

Περὶ μὲν Αἰγύπτου⁷, διακόσιοι τριηρεῖς, αὐτοῦ^d πλοῦμα, διαφάνη⁶· περὶ δὲ Κυπρίους, πεντήκοντα καὶ ἑκατὸν ἐν ὁ Πόντος, μυριοὶ ὁπλιτῆς αὐτοῦ καὶ ὁ συμμάχος ἀπολλυμὶ.

Εἰ ἱεὺς ἀνὴρ μόνος Θετταλία, καὶ ἱεὺς ἀνὴρ Ἀρκαδία ὁ αὐτὸς Φρόνην ἔχον⁶ ἐγὼ, οὐδὲς ὁ Ἕλλην ὁ παρῆμι κακὸς χρεασομαι⁸ ἐν.

Ὁ γραφῶ⁹, ὁ μὲν οὐδὲς πολὺς ἡ συναγωγή καὶ μεταγραφὴ ὁ ὁ πρὸς οὐ συν-

composed by the ancients, as Euclid, and Democritus, and Proclius: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the *same* subjects *with* them, as Annius, Medius, and Phœbion.

τιθημ⁵ς ποιῶ, καθάπερ
Ευκλείδης, καὶ Δημοκρίτος,
καὶ Προκλῆς ος· ὁ δὲ, μικροῦς
πομίδη πραγματὰ δὲ ὁ παλαιοῦς
ἱστορίᾳ ἀπομνημονεύ⁵, καὶ
ὁ αὐτοῦς τοποῦς ἐκπὸς ἐπιχα-
ρειν συντιθημὶ βιβλίον, κα-
θάπερ Ἀννίος, τε καὶ Μήδιος,
καὶ Φοῦβιον.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis *videt cum illo* ortus?

CHAP. XXXVIII.

The Greeks use μέλλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.

The infinitive after the verb μέλλω, &c. *Bell*.

Usurpantur verba infinita, &c. *Holmes*.

1. **H**E *is to be given up*. (tradendus est.)

Μέλλω παραδιδῶμι.

2. Judas Iscariot, the son of Simon, who *was about to betray him*. (traditurus erat.)

Ιουδᾶς Σίμων Ἰσκαριω-
της, ὁ μέλλω⁵ς αὐτοῦ παρα-
διδῶμι.

3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.)

Φοβέτω^{m2} ὅτι ὀπτομαι³
μέλλω² ὁ βρασιλευσ^{pl} οἰκο-
δομεῖν ἀρχομαι.

4. He said this, signifying by what death he *was to die*. (moriturus erat.)

Οὗτος λεγώ², σημαίνω
ποιοῦς θάνατο· μέλλω ἀποθ-
νήσκω.

5. Who, having seen Peter

Οἱ, ἰδὼ⁶ Πέτρος καὶ

and John *about to enter* into the temple, asked to get alms. (ingressuros.)

6. Whatever you *are about to say*, review it first in your judgment; for with many people the tongue runs before the understanding. (dicturus sis.)

7. When the nightingale *was about to be slain*. (occidenda esset.)

8. † Those *who are about to be* auxiliaries, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (futuros.)

9. For who, *being about to make* any thing, is ignorant what *he is about to make*? for he does not make it by a power void of reason. (facturus sit), (facturus est.)

10. In the (play) Cresphontes, Merope *is about to kill* her son, and does not kill him, but discovers who he is; and in the Helle, the son, *being about to give up* his mother, finds who she is. (occisura est), (dediturus.)

11. And *he was about to do* still more good things to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (benefactorus erat.)

12. Nonnullus occidit, nonnullos (*interfecturus*) erat.

Ιωαννης μελλον εισιμι εις ο ιερων, ερωταμ², ελεημοσυνη λαμβανω⁶.

Πας ος τις αν μελλον λε-
γω, προτιρον επισκοπω² ο
γνωμη πολυς γαρ ο γλωσσαι
προτρεχω ο διακουω.

Ανδω αναιρειν μελλον⁶.

Φιλος, ουκ εχθρος δε ημω,
ο μελλον συμμαχος ημω³,
και μητε επι ο αγαθος² ο
αρχων φθονω²ε, μητε εν ο
κακος¹ προδιδομω²ε.

Τις γαρ, μελλον ποιω³
τις, αγνωσ² ος μελλον ποιω,
ου γαρ αλογος δυναμω² ποι-
ω.

Εν ο Κρεσφοντης, ο Με-
ροπη μελλον ο υιος αποκτε-
νω, αποκτενω δε ου, αλλα
αναγνωριζω³. και εν ο Ελλη,
ο υιος, ο μητηρ εκδιδομω
μελλον, αναγνωριζω³.

Μελλον³ δε αν επι και πο-
λυς ευεργετω³ ο υπηκοος²
επι και ο στυκοφαντης ο πα-
λις ημω² διακω²ε, και ο
πανταχου ημω²β καταζω³
κεινω²ε.

13. In hoc ipso die, *laturus est unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.*

CHAP. XXXIX.

The verbs *ἡμι*, *τυγχάνω*, *ὑπαίχω*, *γίνομαι*, *κίρω*, *ἔχω*, *φθάνω*, *λαμβάνω* and some others, are used with participles after them, to express with energy, what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

Verbo *τυγχάνω*, &c.

Sin participium sequatur, &c.

Nonnunquam participia, &c. *Eton.*

Participium non raro, &c. *Wetten.*

The participles *ων*, &c.

Participles are often used, &c.

When a participle is joined, &c. *Bell.*

Pro infinitivo crebrius, &c. *Holmes.*

1. IF he *always acted soberly*, how could he justly have the blame, of the evil which was not in him? (permanebat sobrius esse).

Εἰ σὺ φρονεῖς διατελεῖν², πῶς αὖ δίκαιως, ὃ οὐκ ἐν-
μιεῖς αὐτός, καί τις αἰτία ἔ-
χω;

2. If a companion be polluted, he who touches him must be polluted, though *he* himself *were* pure. (fuerit).

Εάν ὁ ἱταῖρος ἡμὶ μολυ-
νῶ¹ε, καὶ ὁ συνανατρίβων²
αὐτός μολυνῶ ἀναγκη, καὶ
αὖ αὐτός ἡμὶ τυγχάνω³ κα-
θαρός.

3. *We were walking* in the temple of Saturn, in which we beheld many other offerings. (deambulabamus.)

Τυγχάνω περιπατεῖν ἐν ὃ
ὁ Κρόνος ἱερόν, ἐν ὃς πολλοὺς
μὲν καὶ ἄλλος ἀναθήματα θε-
οῦ².

4. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (se habent.)

Ὡς ἡς μέγας τις ἐπιθυ-
μία ἐμβάλλω ἐγὼ, εἰ οὕτως
οὕτως ἔχω; Ἀλλὰ ἡμεῖς φη-
μι, οὕτως ἔχω.

5. I am prepared to obey the laws; but that I may not *inadvertently transgress* any thing through ignorance, I wish to learn this distinctly from you. (inscius transgrediar.)

6. He is worthy of praise, *who has first conferred a favour* on his friends. (prius bene fecerit.)

7. And I am not ashamed to say this; but be assured I would be ashamed to say, that, if ye stay with me, I will pay you. (me pudet dicere.)

8. Because *we know* that the latter *is* true, our mind *falsely concludes* that the former *is* so likewise. (scimus esse), (falsa ratione credit esse.)

9. Amongst whom also was Longinus, whose compositions *afford* great benefit to the studious. (conferunt.)

10. ¶ Be satisfied, Cyrus, said he, for though *I should* never cease to look at her, I could not be overcome, so as to do any of the things which I ought not to do. (desisterem contemplari.)

11. Gadatas having heard these things, revived and said, Could I then *quickly make myself ready*, before you depart? (statim me parare.)

12. Do not forget hospitality to strangers; for by this some *have entertained* angels *unaware*. (inscii acceperunt.)

13. And during the days, if

Εγω παρασκευάζω^ω μεν πρὸς^ω ὁ νόμος· ὅπως δὲ μὴ δια ἀγνοίας^α λανθάνω^ω τις παρανομέω^ω, ὅτος βούλομαι σαφὲς μανθάνω^ω παρὰ σὺν^ω.

Ἐπαινος ἀξίος, ὃς ἀνὴρ θάνατον^ω ὁ φίλος εὐεργετῶν.

Καὶ ὅτος μὲν οὐκ αἰσχυρῶν^ω λέγω· ὁ δὲ, πρὸς μὲν παρὰ ἐγώ, ἀποδιδώμι^ω, εὐισμῶ^ω ἔτι ὅτος αἰσχυρῶν^ω ἀνέπον.

Διὰ τοῦτο ἡμεῖς ὅτος ἀληθῆς ἡμῶν, παραλογίζομαι ἐγώ ὁ ψυχὴ καὶ ὁ πρῶτος ὁ^ω ἡμῶν.

Ὡς καὶ Λογγίνος ἡμῶν, ὃς συγγραμμά ἡμῶν μεγάλως ὁ παιδείας μεταποιεῖται^ω οὐρελα, φέρω.

Θαυρῶν, φημι, ὡ Κύρος, οὐδὲ πρὸς μὴδέποτε πᾶν^ω θεομαί, οὐ μὴ κρατεῖται^ω ὥστε ποιεῖ τις ὃς μὴ χι, ποιεῖται.

Ἀκούω^ω ὅτος^ω ὁ Γαδάτας, ἀναπνέω τε καὶ ἀπον, Ἀρα οὐν, φημι, δυναίμαι^ω ἀνυσσκευάζω^ω φῶν^ω πρὸς σὺν ἐξείμῃ;

Ὁ φιλοξενία μὴ ἐπιλαθάνομαι· διὰ ὅτος γὰρ λανθάνω^ω τις ξενίζω^ω ἀγγελλος.

Ὁ δὲ ἡμέρας, ἡ τις^ω αἰσ-

he perceived his grandfather, or his mother's brother to want any thing, it was difficult that any one should do it before him; for whatever Cyrus could do, he delighted to gratify them. (perciperet indigere,) (quonquam in ea peragenda antevertere eum,) (lætabatur gratificari.)

14. And David said to him, Fear not, for *I will show* mercy to thee, for the sake of Jonathan thy father. (faciam.)

15. *They knew* that Socrates, from the smallest possessions, *lived* most contentedly, and *was* most abstemious from all pleasures. (norunt vivere,) (esse.)

16. And if you will break these, or permit those who are breaking them, I predict to you, that *you will insensibly give up* the government of the state. (imprudentes concedetis.)

17. *There happened* at the same time *to be* some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

17. *I observed* that he neither *sacrificed* to the gods, nor *used* divination, but even *derided* those who did these things. (ediscebam sacrificare,) (uti,) (irridere.)

19. I know very well, that if this *was* so, *we should* not have heard that he *was* in Elatea, but

θανομαι^{6d} δομαι η ο πατ-
ρος, η ο ο μητρε αδελφος,
χαλεπος ημ αλλος θθανω⁵
ουτος ποιω⁵. οσως γαρ δυ-
ναιμαι^d ο Κυρος, υπιρχαιρει
αυτος χαριζομαι.

Και επον αυτος Δαβιδ,
Μη φοβω^m, οτι ποιω^κ ποι-
ω² μετα συβ ελκος, δια Ιω-
ναθαν ο πατηρ² συ.

Ειδω⁸ Σωκρατης, απε-
λαχης μεν χρημα, αυτ-
αρκεστατα ζωω, ο ηδω^η δι-
πας εγκρατης ημ.

Ει δε και ουτος^f κατα-
λυω³, η ο καταλυω επιτρε-
πω, προλεγω συ, οτι λαν-
θανω³ ο πολιτικω⁸ παρα-
χωρειω⁵.

Τυγχανω⁶ βροντη^η τις
αμα γινομαι⁶, και υδω^ρ, ο
ετος προς μετοπωρον ηδη
ημ.

Καταμαθανω⁶ αυτος ου-
τι θυω ο θεος, ουτε μαντικη
χρησσομαι, αλλα και ο ποιω⁸
ουτος καταγειλω.

Εν εδιω^{m7}, οτι η ουτος
ουτως τυγχανω² εχω, ουκ
αν αυτος ακουω^{2b} η Ελα-

upon our own borders. (esset,) (audivissemus esse.)

20. *Will you not first tell me, if you have perceived that I know any allurements, which I have not observed myself to know?* (non prius dices,) (senseris nosse,) (scire ignoraverim.)

21. You could neither say, nor show to him greater tokens of faith, than what *you* yourself have received from us. (accipisti.)

22. If he saw me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperet.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which I have of you. (habeo.)

24. And when he ceased speaking, he said unto Simon; Launch out into the deep, and let down your nets for a draught. (loqui desiit.)

25. When you will have met him, if you perceive that he wishes to be our friend, you must plan it so, that he may not appear to be a friend to us. (velle sentias,) (non videatur esse.)

26. The same day, when he heard that Cyrus was there, he led away the army to him. (desse audivit,) (deduxit.)

τῶν ἡμῶν, ἀλλὰ ἐπὶ ὃ ἡμετέρος ὄριον².

Οὐκ ἂν φθάσω⁴ λέγων, ἡ τις αἰσθανομαι³ φίλτρον ἐπιστάμαι, ὅς ἐγὼ ἠδὲν⁷ λαμβανω⁸ ἑμαυτοῦ².

Πιστός¹⁰ αὐτός οὐκ ἂν μέγας οὐτε ἥποι⁴ ἂν, οὐτε δυνάμει^{5d}, ὅς ἐστις αὐτός συνηχῶν παρὰ ἐγὼ λαμβάνω.

Εἰ τις ἀδικῶ μετὰ τὸν νόμον², ἡμῶν νόμος περὶ πάντων³, καὶ τιμωρία, καὶ ἀγωγή, καὶ κρίσεις, πικρὸς καὶ μέγας ἔχω ὁ ἐπιτίμιον, καὶ οὗτος ἐξέστη⁴ ἅπας χρεάζομαι.

Πολὺς ἂν ὁ Θεὸς χάρις ἔχω^{6d}, ἡ μὴ διαμαρτανῶ^{6d}. ὁ δοξάζω, ὅς ἐχω περὶ σὺς συνηχῶν.

Ὅτε δὲ παύω¹⁰ λαλῶν, ἡποῖ¹¹ πρὸς ὁ Σίμων· Ἐπαγαγὼ εἰς ὁ βάθος, καὶ χαλαρῶ⁵ ὁ δίκτυον συ¹ εἰς ἀγρῶν.

Ἐπειδὴ συγγινώσκω αὐτός, εἰ μὴ γινώσκω αὐτός φίλος ἐγὼ βουλομαι εἶμι, οὗτος ἤδη χρεὴ μνηχανῶ¹⁰, ὅπως λαιβάτω⁶ φίλος εἶμι ἐγὼ.

Αὐθιμέρον, ἐπεὶ ἀκούω παρὲς¹¹ Κυρὸς, οἰχομαι¹² πρὸς αὐτός ἀγῶ ὁ στρατεύμα.

27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick.* (sentiret ægrotare.)

28. Do you think then that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think.* (nunquam non existimo.)

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (præoccupo maderfaciens.)

30. As then you know and are persuaded, that all persons should *be ready, willing* to do their duty, *I cease to speak of it.* (ultro velle,) (desisto loqui.)

31. When the Assyrian *knew* that the spies *were advancing*, he order two or three chariots, and a few cavalry, to spring forth and fly. (perciperet accedere.)

32. When the camp of the Assyrians was taken, her husband *happened not to be* in the camp, but *was gone* as ambassador to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

Δεινὸς πᾶς ἔμρι ὁ κακὸς
ὁ ἀθυμία, ὅποτε τις αἰσ-
θανομαι⁶⁴ καμῶν⁵.

Οἶμαι οὖν ἀπο πᾶς
ὅντος τοσούτος ἰδὼν ἔμρι,
ὅσος ἀπο ὅς ἑαυτοῦ² τι
ἰγίωμα⁶ ἀγαθὸς γιγνο-
μαι, καὶ φίλος ἀγαθὸς
πταομαι; ἔγω τοιῦν δια-
τελεῖν ὅντος νομίζω.

Ἢν δὲ ποτε καὶ ἀρῶν⁵
ὁ ὕδωρ, καὶ προσφίρω⁶⁵
ὁ στόμα, οὐ φθάνω βρε-
χῶ⁵ ἀκρὸς ὁ χεῖλος², καὶ
διὰ ὁ δακτύλος⁶ διαφ-
ρίτω⁶⁶, οὐκ οἶδω⁶⁷ ὅπως,
αὐθὺς ἀπολείπω ξηρὸς ὁ
χερὶς ἔγω.

Ὡς μὲν οὖν δεῖ ὁ προση-
κόν⁶ ποιεῖν ἐβέλ⁶⁸ ὑπαρχῶ
ἀπᾶς ἱτοιμὸς, ὥς ἔγνω-
καὶ⁶ σὺ καὶ πειθῶ⁶⁹;
παύω⁶ λέγω.

Ὁ Ἀσσυρίως, ὥς γινώμι
προσέμρι⁶ ὁ διερευνᾶ⁷⁰;
φύγω κτείνω ἄρμα ἐξ-
ανίστημι⁶ δύο ἢ τρεῖς, καὶ
ἱππὸς ὀλίγος.

Ὅτι ἄλίσκω² ὁ ὁ Ἀσ-
συρίως στρατοπέδον, ὁ α-
νὴρ αὐτοῦ οὐ τυγχάνω⁶ ἐν
ὁ στρατοπέδον ἔμρι, ἀλλὰ
πρὸς ὁ Βακτριανὸς βασι-
λεὺς πρίσθινω οἰχομαι².

33. Non cessabo scribere.

34. Sed quomodo agit? Sitire decinit.

35. *Pueri, ad scholas ventitantes, in justitia descendere audentur.*

36. *Una adhuc pars imperii reliqua est, si quid modo ego intelligo.*

CHAP. XL.

The infinitive mood, or a participle is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton et Wetten.*

The gerund in *dum* of the accusative, &c.

The supines, &c.

The gerund in *di*, &c.

The infinitive is sometimes, &c. *Bell.*

Pro gerundiis, &c.

Pro supinis simpliciter, &c. *Holmes.*

INFINITIVE.

1. **T**HE opportunity of assisting. (auxiliandi.)

Καιρος ὁ βοηθεῖν.

2. Not powerful in speaking, but unable to keep silence. (loquendo,) (ad tacendum.)

Οὐ λεγὼ δυνατός, ἀλλὰ σιγᾷ ἀδύνατος.

3. Refrain entirely from shouting, and laughing at any thing. (irridendo.)

Βοῶ, καὶ ὁ σπινγίλας τις^d πικτελὸς σπιγῶ^m.

4. What went ye out to see? (visum.)

Τίς ἐξέρχομαι^o θεᾶμαι^s.

5. For the sake of conquering. (vincendi.)

Ἔνθα ὁ νικᾶται.

6. It is time for you to depart from fighting. (abeundi,) (pugnando.)

Καιρὸς οὐτ' εἰς ἀπαιρῆσαι^o ἀπὸ τοῦ μαχεῖσθαι.

7. He spent the greatest part of his time, in inquiring, and

Ἐν τῷ ζήτησιν, καὶ φρο-
νιζῶν, καὶ βουλευσῶν, ὁ

considering, and consulting. πλαττος, χροτος διατρι-
(quærendo,)(cogitando,)(con-
sultando.) ου².

PARTICIPLE.

8. I have spent my own property, *in doing* nothing else, than *honoring*, and *bestowing gifts*, when I admired any of the soldiers. (faciendo,)(honorando,)(donando.)

Ο ιδιος χρημα¹ απαισ-
κα, ουδεις αλλος ποιω,
η τιμαω, και χαριζομαι,
αταν τις αγαζομαι⁵ ο
στρατιωτης.

9. Socrates acts unjustly, *in not acknowledging* those gods, whom the city acknowledges. (agnoscendo.)

Αδικω Σωκρατης, ος
μεν ο πολις νομιζω θεος,
ευ νομιζω.

10. I went to you, *to see* how you are. (visum.)

Εγω προς τυ εμ¹, ε-
πισκεπτομαι³ πως εχω.

11. We gain friends, *not by receiving*, but *by doing* favours. (patiendo,)(agendo.)

Ου πασχω ευ, αλλα
δρω, κττομαι ο φιλος.

12. Cyrus had soon attached to himself the fathers of his companions, *by visiting* them, and *showing* manifestly that he loved their sons. (visendo,)(ostendendo.)

Ταχυ ο πατηρ ο ηλι-
κιωτης ανεστει¹ ο Κυρος,
προειμι⁶, και ενδηλος ει-
μι οτι αποπαζομαι² αυτος
ο υιους.

PROMISCUOUS.

13. ¶ But if battles are decided, now, as formerly, by those that fight well, you cannot be wrong *in taking heart*. (confidendo.)

Ει μεντοι, απεπε προ-
θεν, δια ο² ευ μαχομαι³,
ετι και νυν, ο μαχη κεινω,
θαρειν ουδεις¹ αν σφαλ-
λω^{6d}.

14. The Persians take care of hunting publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi.)

Δημοσι¹ ο θηρων επιμε-
λομαι ο Περσης και βασι-
λευς, απεπε και εν πολε-
μος, ηγεμω αυτος^d ειμι;
και αυτος τι θηρων, και
αλλος επιμελομαι οπως
αν θηρων^d.

15. And what decrees have been passed against the rich,

Και οιος χειροτενω ο
ψηφισμα κατα ο πλου-

which, by Cerberus, they have no means of *escaping*. (effugiendi.)

16. He had soon destroyed the wild beasts in the park, *by pursuing, and striking, and killing them*. (persequendo,) (feriendo,) (interimendo.)

17. This is the way leading to true learning, and it is very difficult *in appearance*. (aspectu.)

18. He was quick *in speaking*, and with his quickness a certain persuasion sat upon his lips. (loquendo.)

19. To love too much is the cause of *not loving*. (amandi)

20. Women are quick *in finding devices*. (inveniendo.)

21. The historian and poet do not differ *in their expressing* things in verse or in prose; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre, as well as without it. But they differ in this, *in the one telling things as they really are, the other, as they may be*. (loquendo,) (narrando.)

22. A person may know the age of bees, in this manner; those which are but a year old are glossy and like oil, in colour; but the elder ones are rough both *to see and to touch*, and appear wrinkled by their age. (visu,) (tactu.)

σιος, ος, *μα ὁ Κερβερος, ουδεις μηχανη ὁ διαφωγῶς αὐτοῦ*·

Ταχυ ὁ εἰ ὁ παραδεισος θηριον αἰαλισκω, δακω, και βαλλω, και κατακαίνω.

Ουτος εἰμι ὁ ὁδός, ὁ αγω προς ὁ αληθινος παιδεια, και μαλα γι χαλεπος προσειδῶ.

Ταχως λεγω μιν, προς δε γι αὐτος ὁ ταχως παιδω τις επικαθίζω² ἐπὶ ὁ χειλος¹.

Ὁ λιπὼ φιλεω, ὁ μα φιλεω αἰτιον.

Δεινος ὁ γυνη ευρισκω τεχνη.

Ὁ ἱστορικος και ὁ ποιητης, ου ὁ η εμμετρος λεγω η αμμετρος διαφερω· εἰμι¹ γαρ αν ὁ Ηροδοτος εἰς μετρον τιθημι^{1f}, και ουδεις^{2c} μικρος αν εἰμι¹ ἱστορια τις μετα μετρον, η ανευ μετρον. Αλλα ουτος διαφερω, ὁ ὁ² μιν ὁ γινομαι^{1b} λεγω, ὁ δε, οἰος αν γινομαι^{1d}.

Μελισσα ἡλικια διαγινωμι¹ τις αν, ὁ τρεπος ουτος· ὁ μιν αυτοστης σῆιλπος τε εἰμι, και οκω^{1b} ἑλαιον, ὁ χροια· ὁ δε πρεσβυς τραχυς και εἰδω⁶ και ἄπτομαι⁵ γινομαι, ῖστος δε ὁρμω⁷ δια ὁ γηρας².

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living*. (a *vivendo*.)

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (a *faciendo*.)

25. To speak in a word, all those persons appear to have erred *far from thinking* as they ought, who have published their opinion that the soul is corporeal: for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a *cogitando*.)

26. Proclus was very lovely *to be seen*; for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (*visu*.) (*dictu*.)

Ὁ ὁ θάνατος φοβούμενος, ἢ τοῦ αἰσθητικῆς φθορᾶς, ἢ αἰσθητικῆς ἰταροῦς· ἀλλὰ ἂν οὐκ ἔστι αἰσθητικῆς, οὐδὲ κακὸς τις αἰσθητικῆς· ἂν αἰσθητικῆς αἰσθητικῆς κτασθῇ², ἀλλοίους ζῶντας εἰμι, καὶ ὁ ζῶν οὐ παύω³.

Ἐπειδὴ πρὸς αὐτὸς καλῶς² ὁ πολιτικὸς³ ἐπὶ τοῦ καὶ περὶ μεγάλῃ ἀσχηλίσμῳ⁷, Ἀρχιάδης, ὁ ὁ θεὸς⁴ φίλος, ἐπὶ οὗτος² παρακαλεῖται².

Συνελόντι εἰπον, περὶ τῆς ἐν δοκίμῃ ἀφίστημι ὁ ὁ δὲ λογισμῶν¹ καὶ πᾶς ἐφίξις, ὅσοις ὁ ψυχῇ σώμα ἀποφαίνεται⁵. τίς γὰρ ὁ ὁ πνεῦμα ἐν λεπτότητι πρὸ ἔργου γίνονται⁶ αὐτοῖς, εἰς φαντασίαν καὶ λογισμῶν; τίς δὲ ὁ ἀτομὸς σχῆμα τοσούτος, παρὰ ὁ ἀλλοῖς ἐχὼν δύναμις καὶ ἰσχύς, ὥστε φρονήσεις γίνονται, ὅταν εἰς ἑτέροις πλάσις ἐγκαταμειγνύται⁵ σώμα;

Εἰδὼς⁶ εἰμι σφοδρὰ εὐραχμῶς ὁ Προκλῆς· καὶ γὰρ οὐ μόνον αὐτοῦ² ὁ ὁ συμμετρία ἐν ἐχῶν, ἀλλὰ γὰρ καὶ ὁ ὁ ἀπὸ ὁ ψυχῇ ἐκπαιθεῖ⁶ ὁ σώμα, οἷον εἰ φως ζῶντος, θαυμαστὸς ὅσοις⁷ ἀποσπῆσθαι², καὶ οὐ παννὴ φράζω⁵ ὁ λόγος δυνατός.

27. De rebus incertis vero, *oracula consultum* mitebat suos; an suscipienda essent.

28. At iste certe pater tuus *aptior est ad docendum* minus quam plus habere.

CHAP. XLI.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten, and Holmes.*

The gerund in dum of the nominative, &c. *Bell.*

1. **W**E *must not overcome* *Ου σθένος νικητεῖν (εγω)*
women by force. (*vincendæ* γυνή.
sunt.)

2. If it be not possible to be saved with honour, *we must choose death.* (*mors eligenda est nobis.*) *Αι μὴ εἰμι πρὸς ὁ παλῶς σωζώ, θάνατος ἐγὼ αἰρεῖται εἰμι.*

3. *All those who speak, and you who hear, must choose the best things; and those which will be solitary, instead of the easiest and most pleasant.* (*eligenda sunt, &c.*) *Ο λεγὼς ἅπας, καὶ ὁ ἀκούων σὺ, ὁ ἀγαθὸς καὶ ὁ σωζώ¹³, αὐτὶ ὁ ῥαδιὸς καὶ ὁ ἡδύς προαιρεῖται.*

4. *The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.* (*fugiendum est sapienti.*) *Φευκτεῖν ὁ σφρονητῶς, ὁ¹⁴ πρὸς δόξαν ζῶν¹⁵, καὶ ὁ ὁ πολὺς δοκιμὴ περιεκοπιῶ, καὶ μὴ ὁ ῥαδιὸς λόγος ἡγέμων ποιεῖται^m ὁ βίος.*

5. *But first we ought to examine, whether there be any art of sublimity or depth; for some persons think that they are* *Ἐγὼ δὲ πρῶτος διαπορητεῖν ἐν ἀρχῇ, εἰ εἰμι ὑψὺς τις ἢ βάθος τεχνῇ, ὥστε τις ὁλως οἰομαι δια-*

quite mistaken, who would reduce such things to artificial precepts. (nobis exquirendum est.)

6. ¶ I say then *that you ought to give aid to these things* in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum case.)

7. I think *that a person should captivate those, whom he would wish to make willing assistants of the works of war, by all good words and deeds.* (captandos esse.)

8. If you wish that the gods should be propitious to you, *you must worship the gods; or if you would wish to be beloved by your friends, you must do good to your friends; and if you desire to be honoured by your city, you must do service to your city.* (colendi sunt Dii, &c.)

9. *We must not omit one dream, the last and greatest, which gave him all his hope.* (omittendum, &c.)

10. Si quis, quum tibicen bonus non sit, videri velit, quid *ei faciendum sit?* An non *imitandi boni tibicines in iis* quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedisse- quos circumducant, etiam *ipsi hæc faciendæ.*

παταω⁷, ὅτ' ὁ τοιοῦτος ἀγαθὸς εἰς τεχνικὸς παραγωγίλμα.

Φημι δὲ διχῇ βοηθεῖον εἰμι ὁ πρῶτον συν' ὃ δ' τι, ὁ πολὺς ὁ Ολυνθίων σωζώ⁸, καὶ ὁ οὗτος ποιεῖ⁹ σῖρα- τιστὴς ἐκπεμπῶ¹⁰ καὶ ὁ, ὁ καὶ οὗτος χωρὰ κακῶς ποιεῖ¹¹, καὶ τριηρης, καὶ σῖρατιστὴς ἑτέρως.

Ὅς ὁ εἰς ὁ πολέμος ἐργὸν ποιεῖ τις βουλομαι συνεργὸς προθυμῶς, οὗτος πανταπῶς, ἔγωγε δοκῶ, ἀγαθὸς θεωρεῖται εἰμι καὶ λόγῳ καὶ ἔργῳ.

Εἰ ὁ θεὸς ἰλεός εἰμι σὺ βουλομαι, θεραπεύεται (οὐ) ὁ θεός· εἴτε ὑποφίλος εὖτε ἀγαπάω, ὁ φίλος εὐεργετήσῃ· εἴτε ὑποπολις ἐπιθυμῶ τιμῶ, ὁ πολὺς ἀφελήσῃ.

Ὁ δὲ τελευταῖος καὶ μέγας, ὅς περ αὐτοῦ καὶ ὁ ἐλπίς πᾶς ὑποφαίνεται¹² οὐδὲ ἔγωγε παραλείπτῃ.

CHAP. XLII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eten.*

All verbs govern the accusative, &c. *Bell.*

Verbum quodvis accusativum, &c. *Holmee.*

1. **T**HE rich *live* a much more *miserable life* than ye.

2. Lest some one shall *file a bill* of impiety against us, before Rhadamanthus.

3. And *they were greatly afraid*, and said to each other; Who then is this, that the sea and the winds obey him.

4. Then, O Pythagoras, *we eat a splendid supper, consisting of many kinds of meat*, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ *I make the justest proposal* among friends; for if I shall appear to have done any

Ο πλουσιος πολυ αδ-
λος εν ο βιος βιω.

Μη τις εγω^α γραφω^α
γραφη ασεβεια, επι ο Ρα-
δαμανθυς.

Και φοβει^α φοβος με-
γας, και λεγω^α προς αλ-
ληλων· Τις αρα ειμι ον-
τος, οτι ο θαλασσα και
ο αιμος υπακουω αυτος.

Τουντεθεν, δεκτικω^α, ω
Πυθαγορας, πολυπο^α τις
και ποικιλος δεκτικον, επι
χρυσου^α πολυς και αργυ-
ρον και εκπαμα ειμι χρυ-
σιος, και διακονος ε^αρειος,
και μουσουργος, και γε-
λωτοποιος.

Συ εγω πλουτω, και
ιδυς ονειρος^α συνεμι, και
θαυμαστος ευδαιμονια ευ-
δαιμονια, επηγειρω.

Ο βουλευω^α αισχε^ας,
ο ος ο τυχη επιπα^αω, ευ-
ρημα ευρισκω^α, μικρος^α
δε ουδεις ος^α κακως βου-
λευω^α.

Ο εν φιλος δικαιος υπο-
θεσις εγω υποτιθημι^α. ην
γαρ τις^α εγω φωνα κα-

wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

8. Tragedy *having undergone many changes*, rested, when it had got its proper nature; and Æschylus first brought the number of actors, from one to two, and lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him; and having dragged their bodies, and *treated them with every kind of abuse*, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and *babbling much other folly*.

καὶ ποιῶ, ὁμολογεῖν ἀδικίαν⁶· ἢ μὲντοι μηδὲς φαινῶ⁷ κακὸς ποιῶ, μηδὲ βουλομαι⁸, οὐ καὶ σὺ αὖ ὁμολογεῖς⁹ μηδὲς¹⁰ ὑποεἶναι ἀδικεῖν;

Πολλὴ μεταβολὴ μεταβέβηκε⁶ ὁ τραγῳδίας· παύσῃ⁷ ἐπεὶ ἔχῃ⁸ ὁ ἑαυτοῦ φύσις· καὶ ὁ, τὸ ὅ ὑποκριτὴς πλῆθος, ἐξ ἑἰς εἰς δύο, πρῶτος Λισχυλὸς αἶψα⁹, καὶ ὁ¹⁰ χορὸς ἐλαττω.

Προσωναιρεῖ⁶ δὲ καὶ ὁ παῖς ὁ Κλεάνδρου, παῖς⁷ τὸ ὅσος⁸ εἰδῶ⁹ ἐκείνους φίλους, διαχρᾶσμαι· συρῶ¹⁰ τὴν ὁ σῶμα, καὶ πᾶς ὕβρις ἐνυβρίζῃ¹¹, τέλος, λαβασμαί¹² εἰς ὁ ὀχίτος ῥίπτω φέρω.

Ὁρα, ἐν ὁ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτης τις ἐκεῖ περιφέρει, φασκεῖ τε αἰροῦσθαι, καὶ ἄλλος πολλὸς φλυαρία φλυαρεῖ.

11. Populo amicus erat, et una fugit hanc fugam.

12. Videntes autem stellam, gavisī sunt gaudio magno valde.

CHAP. XLIII.

Verbs of sense, with the Attics, take an accusative.

Attice vero omnia verba sensus, &c. *Eton.*

Also verbs signifying, &c. *Bell.*

And the Attics construe, &c. *Holmes.*

1. **IT** is not safe for you to say, nor for me *to hear such things.*

2. *You heard these things true,* O Menippus; and I have died, as you see, being able to be immortal.

3. Now ye seek to kill me, who have spoken the truth to you, *which I heard* from God: Abraham did not this.

4. Every one *loves his own work.*

5. ¶ And why need I speak about the world! who *heard*, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and *such a multitude* of names.

6. Jesus saith unto them, Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the

Οὐκ ἀσφαλὲς οὐτε σοὶ
λεῖγων, οὐτε ἐγὼ ἀκούω ὁ
τοιοῦτος.

Ἀληθὲς οὗτος, ἀκούω ὦ
Μενίππος· καὶ θνήσκω, ὥς
ὄραω, ἀθάνατος ἔμμι δυνά-
μαι.

Νυνὶ ζητέω ἐγὼ ἀποκ-
τείνω³, ὅς ὁ ἀληθεῖα λα-
λεῖν σοι, ὅς ἀκούω παρὰ ὁ
Θεός· οὗτος Ἀβραάμ οὐ
ποίησιν.

Πᾶς ὁ οἰκῆος ἐργὸν ἀ-
γαπάτω.

Περὶ μὲν ὁ κόσμος⁵ τις
χρῆ καὶ λεῖγων; ὁσπερ ἰδέω,
καὶ αἰῶμα, καὶ ατομὸς,
καὶ κενός¹⁰, καὶ τοιοῦτος
τις ὄχλος ὀνόμα, ὅσημε-
ραι, παρὰ αὐτὸς ἀκούω².

Λεῖγων αὐτὸς ὁ Ἰησοῦς,
Ἀντλέω⁵ νυνὶ, καὶ φέρω ὁ
ἀρχιτρεῖκλινος· καὶ φέρω.
Ὡς δὲ γεύω¹¹ ὁ ἀρχιτρι-
κλινος ὁ ὕδωρ οἶνος γινώ-
μαι¹², φωνεῖ ὁ νυμφίος,
καὶ λεῖγων αὐτὸς, Πᾶς ἀν-
θρώπος πρῶτος ὁ καλὸς
οἶνος τίθημι, καὶ ὅταν με-
θυώ¹⁵, τότε ὁ μικρὸς· σὺ

smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell of his garments*, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

τηρειν ὁ καλὸς οἶνος ἕως ἄρτι.

Καὶ εἶπον αὐτὸς Ἰσαακ, ὁ πατήρ αὐτοῦ, ἔγγιζόν μοι, καὶ φιλήσ' ἐγώ, τέκνον. Καὶ ἐγγιζόν, φιλήσ' αὐτόν· καὶ ὁσφραίνονταί τὸ ὄσμη ὁ ἱματίον αὐτοῦ, καὶ εὐλόγησεν αὐτόν.

Εἰμι Ἠσαυ, ὁ ἀδελφὸς ἐγώ, ἀνὴρ δαυσύς, ἐγὼ δὲ ἀνὴρ λευκός· μήποτε ψηλαφᾷς ἐγὼ ὁ πατήρ, καὶ εἰμι ἐναντίον αὐτοῦ, ὡς καταφρονέω.

9. *Bonum gustaverunt Dei verbum.*

10. *Audio hæc de te.*

11. *Sentiunt præsentia.*

CHAP. XLIV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative.

Attice relativum et antecedens, &c.

Attice quoque antecedens, &c.

Genitivus sequentis adjectivi, &c. *Eton.*

The Attics put the relative, &c.

Sometimes the antecedent, &c.

The antecedent is sometimes, &c. *Bell.*

Frequenter relativum et antecedens, &c. *Wetten*
and *Holmes.*

RELATIVE attracted by the ANTECEDENT.

1. **I**N *his righteousness* that he hath done he shall live.

Εν ὁ δικαιοσύνη αὐτοῦ
ὅς ποιεῖ ζῶν^m.

2. Your body is the temple of the holy spirit in you, *which* ye have from God.

Ὁ σῶμα σου¹ ναὸς ὁ ἐν
σου ἅγιος πνεῦμα εἰμι, ὅς
ἐχω ἀπὸ Θεοῦ.

3. There are some, who will not admire you at all more, upon account of the things *which* you give.

Εἰμι τίς, ὃς ὅς μὲν σου
δίδωμι χρεῖμα, οὐδὲ μί-
κρον οὗτος ἵνεκα σου μαλ-
λον θαυμάζω³.

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

Οὐ περὶ ὁ κόσμος ἐρω-
τάω, ἀλλὰ περὶ (ταῦτων)
ὅς δίδωμι ἐγώ, ὅτι σὺ
εἰμι.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

Καὶ νῦν δοξάζω⁵ ἐγώ
σου, πατὴρ, ὁ δοξαὶς ἐχω²,
πρὸ ὁ ὁ κόσμος⁶ εἰμι¹.

6. Remember *the word which*

Μνημονεύω ὁ λόγος ὅς

I said to you; if they persecuted me, they will also persecute you. εγω ειπα υμιν· οτι εγω διωκομαι, και συ διωκομεν³.

ANTECEDENT attracted by the RELATIVE.

7. There is no public office, through which he had not gone. Ουκ εστι οστις² παπο-
τε ουκ αρχον⁵ αρχη.

8. And some of the disciples from Cæsarea came with us, bringing one Mnason, a Cyprian, an old disciple, with whom we should be lodged. Συμπερχομαι⁶ δε και ο
μαθητης απο Καισαρειας
συν εγω, αγω, παρα ος
ξενιζον⁵, Μνασων τις, Κυ-
πριος, αρχαιος μαθητης.

PARTICIPLE and ADJECTIVE attracted by the SUBSTANTIVE.

9. It has been ordained by fate for most men, when successful, never to be wise. Ο πολυς μειρων μαρτυ-
ρε, εν πρασσει², φρονει².

10. He was brother-in-law of me shameless. Δαμν εμος εμι κυνωπις⁵.

11. The finest tragedies are composed about Alcæon, and Oedipus, and Orestes, and others to whomsoever it has happened either to suffer dreadful things, or to do them. Ο καλος τραγωδια συν-
τιθημι περι Αλκαμων²,
και Οιδιπου, και Ορεσ-
της, και οστος αλλος συμ-
βαινω η πασχω⁶ δεινός, η
ποιω⁵.

12. They say that there are with them two kinds of reasoning, the one which is better, and the other which is worse. Ειμι παρα αυτους φημι
αμφω ο λογος², ο κρεισ-
σων οστις εμι και ο ισ-
σων.

PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near the ground which Jacob gave to his son Joseph. Ερχομαι συν ος πολις
ο Σαμαρεια, λεγομεν², Συ-
χαρ, πλησιον ο χωριον ος
διδωμι Ιακωβ Ιωσηφ ο
υιος αυτος.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Je- Ως αποβαινω⁶ ος ο
για, βλεπω ανθρακια και-
μαι, και οψαριον επικει-

said says to them, *Bring of the small fishes which ye caught just now.*

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examines it, *by these rules, which you have.*

16. Do ye now desire peace, for any other thing than this, that you think you are able to live more safely, when peace is made, than *making war?*

17. Socrates said, that those persons were mad, who explored by divination the things, which the gods permitted men learning to discern; and he said that they ought to learn those things, which the gods permitted them *learning* to do.

18. He desired him to come to the army, that they might consult about *the castles which* they had taken.

19. His eunuchs and servants dug a grave for him, when he died; and his wife sits on the ground, having adorned her husband *with whatever things* she had, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards;

μαρ, και αρτος. Λεγει αυτος ο Ιησους, Φερει εκ ο εφαιριον ος πιαζω νυν.

Πας φαντασιω¹ τραχυς μελετω επιλογη, οτι φαντασια ειμι, και ου πικτως ο² φαινα³ ειπετα εξεταζω, ο κατω ουτος, ος εχω.

Αλλος ο η ουτος γε ε⁴ κα, ειρηνη νυν επιθυμω, οτι νομιζω ασφαλεστερον δυναμαι ζω, ειρηνη γινομαι, η πολεμω⁵;

Δαιμονων⁶, φημι ο Σωκρατης, ο μαντευομαι⁷ ος ο ανθρωπος διδωμι ο Θεος μαθων διακριω⁸ φημι δε δι, ος μαθων⁹ ποιω διδωμι ο Θεος μαθων.

Επιστella² ικω αυτος επι ο στρατευμα³, οπως περι ο φρουριον ος λαμβανω βασιλευ⁴ω⁵.

Ο μιν ευνοχος και ο θεραπων αυτου⁶ ερυσσωθη ο⁷ τελευτα⁸ω⁹ ο δε γυνη καθημαι χαμαι, κοσμεω¹ ος εχω ο ανηρ, ο κεφαλη αυτος εχω επι ο γονυ².

Αυτος γινομαι⁶ φοντης, και βασιλευς κιατων⁵ ο δεξα αιμα, φραω μη προς ο² νυν ανοσιος, και υστερον συ επικινδυνος ει-

for I am not conscious to myself, that I have given you any cause of uneasiness. μὴ οὐ γὰρ τις ἠμῶντος
συνιδίω^{αι} λυπηθεῖ σὺ.

21. What then does the God say? For indeed I am not conscious to myself that I am wise, much or little. Τίς ποτε λέγει ὁ Θεός;
ἐγὼ γὰρ δὴ, οὐτε μάλα
οὐτε ὀλίγον, συνιδίω^{αι}
ἑμαυτὸν σοφὸς^α εἶμι.

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero quotquot ego vidi, longe hic meus avus pulcherrimus est.

23. Philosophis edicere, non fingere nova vocabula, neque nugari de quibus non norunt.



CHAP. XLV.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.

The relative sometimes agrees, &c. *Bell.*

1. **P**OETRY is more philosophical and laboured than history. Φιλοσοφός^{ος} καὶ σπου-
δαίως ποιητοῖς ἰσθόρεια εἰμι.

2. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Μαθητεύω^ς πᾶς ὁ ἔθνος,
βαπτίζω αὐτοὺς^{αι} εἰς ὄνομα
ὁ πατρὸς, καὶ ὁ υἱός, καὶ ὁ
ἅγιος πνεύμα.

3. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose. Λέγω λιγὺς εἰμι ὁ δια ὁ
ονομαστικὴ ἐξηγητικὴ, ὥς^{ος}
καὶ ἐπὶ ὁ ἑρμηνευτῶν^{ος}, καὶ
ἐπὶ ὁ λόγος^{ος} ἔχω ὁ αὐτὸς
δυναμὶς.

4. The silence of Ajax in the shades is great, and more sublime than any speech. Ὅς ὁ Αἴας ἐν ταῖς σῴ-
πῃ μεγά^{ος}, καὶ πᾶς ὑψι-
λυσ^{ος} λόγος.

5. How deep you slept, O Ὡς βάθυ^α κοιμᾶν^{ος}, ο

son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then *having left* us!

7. There are *internal sensations* in each of us, *which* we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal*.

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Citices* have made death the punishment for the greatest crimes, as not *being able* to *restrain* injustice, by the fear of a greater evil.

11. *Oblectatio, cum honestate, est optimum; sine hac, pessimum.*

12. *Præclarum est, publicorum actorum custodia.*

13. *Gentes ambulant in vanitate sensus sui, alienati a vita Dei.*

εἶπον, ὅς^m οὐκ ἐβραβεῖ; Ὁ δὲ οὐν Ὀδυσσεύς· πῶς διαφενγῶ;

Ἐπεὶ δὲ εἶδεν² ὃ γυνὴ χαμαὶ καθήμεναι, καὶ ὃ νεκρὸς κείμεναι, δακρυῶν τε ἐπὶ ὀπαθός³, καὶ ἔειπεν, Φεῦ, ὦ ἀγαθὸς καὶ πιστὸς ψυχῇ, οἰχομαι δὴ ἀπολιπνῶ^m ἐγώ.

Λόγος ἐν ἰκαστῷ¹ ἐγώ, ὅς^f ἐλπίς ἀνομαζέω.

Ἠγεομαι ὃ ἀκουσμάτῃ πολλὰ πολὺς ἡμὶ χρεῖμα ἀγαθόν· ὃ μὲν γὰρ ταχέως ἀπολιπνῶ, ὃ δὲ πᾶς ὃ χροῖος παραμεινῶ· σοφία γὰρ μόνος, ὃ κτήμα, ἀθάνατος^{nc}.

Φύσις, το βραβείον φιλοχρημάτων, καὶ κίνδυνος καὶ ταφροσύνης^{mp1} ἢ διὰ ἐπιδομένη καὶ ἐφοδός ὃ χρεώδης^{nc} πρὸς ὃ βίος ποιεῖται^m, ἢ μεγάλης μισθός ὃ ἀξίη ἀντικαταλλάσσω^m.

Ὁ πόλις ἐπὶ ὃ μεγάλης ἀδικημάτων^d ζημίας θάνατος ποιεῖ, ὃ οὐκ αἶν, μεγάλης κακὸς φάρος, ὃ ἀδικία πᾶνται^m.

CHAP. XLVI.

A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two.

Omne duale necessario, &c.

Contra vero omne plurale, &c. *Eton.*

Cum verba prima dualis, &c.

Ἀμφὶ et du, &c. *Wetten.*

Sometimes the dual number, &c. *Bell.*

Dualia non necessario, &c. *Holmes.*

1. **W**HY then are you offended against them? for *they both suffer* just punishment.

2. But one thing vexed me not little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

3. In treating of every art, *two things being required*, the first, to show what the subject is, and the second in order, but the more important, how, and by what methods this may be acquired.

4. And ye rivers, and earth, and ye *who furnish* the dead men, below.

5. ¶ If the *two hands*, which God made to assist each other, would turn themselves to impede each other; or if the *two feet* would impede each other; would it not be great ignorance, and unhappiness?

Τὶς οὐν ἀγανακτεῖ κατὰ αὐτοὺς; δίδωμι γὰρ ἀμφὺ καλὸς ὁ δικη.

Πλὴν ἀλλὰ εἰς τὴν λυπιω² οὐ μετρίως ὁ Θεσμοπόλις ἐνοχλεῖ, καὶ διδάσκει, ὥς ὁ δυο ἀποφαισίς, εἰς καταφαισίς ἀποτελεῖ.

Ἐπὶ πάς τεχνολογίαν, δυο απαιτεῖται, προτέρως μὲν δε δυνυνμὶ³ τίς² ὁ ὑποκαμαίς, δευτέρως δὲ ὁ ταξίς, ὁ δυναμὶς δὲ κυρίως, πῶς αὖ ἐγὼ αὐτοὺς οὕτως, καὶ διὰ ὅς τίς μεθοδὸς κτήτος γυνομαι⁶.

Καὶ ποταμός, καὶ γαῖα, καὶ ὡς⁴ ὑπερτερεῖ καμυνῶς Ἀθρῶπος τινυνμαι.

Εἰ ἰ⁵ χεῖρ, ὡς ὁ Θεὸς ἐπὶ ὁδὸν συλλαμβάνει⁷ ἀλλήλων⁸ ποιῶν, τρεπῶ⁶ πρὸς ὁ δακνῶ λω ἀλλήλων⁹ ἢ αὐτοὺς ἐμποδίζω ἀλλήλων⁹ οὐκ αὖ πολλὸς ἀμαθία ἐμὴ, καὶ κακοδαίμονια;

6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they *found* him at his tent and his black ship.

7. And *let these two themselves* be witnesses to this, before the eternal gods, and mortal men.

8. Quare vero non et nos duo extruimus montes alios super alios, ut habeamus accuratiorem prospectum.

9. *Equi mihi fatigati sunt* excitanti populum.

Ο δι' αικλη θαινω⁶ παρὰ
θις ἄλγος ἀπρυγίτος,
Μυρμιδωνοὶ δὲ ἐπὶ τὴν κλισίαν^α
καὶ ναυς ἱκομαι^β.

Ο δι' ἐνρι κω⁶ παρὰ τὴν κλι-
σια καὶ ναυς μελάς.

Τὸ δὲ αὐτοὺς μαρτυροῦν^δ
ἡμεῖς,

Πρὸς τὴν θεοῦ μακάρ, πρὸς
τὴν θνητῶν ἀνθρώπων.

CHAP. XLVII.

Two or more negatives strengthen the negation.

Duæ aut plures negativæ, &c. *Eton.*

Duæ negativæ, &c. *Wetten.*

1. **I** AGAIN asked you to give me a thing, than which I know you had *nothing* of less value to give me: *nor* any easier to be commanded.

Πάλιν αὐτίκω^α σὺ, ὅς α-
δω^β αὐτὶ σὺ μικρὸς ἡμεῖς
διδωμι⁶ ἔγωγε οὐδὲς αὐτὶ ῥα-
δὸς ἐπιτασσῶ^γ οὐδὲς.

2. Why do I say these things? That ye may know, that *no-thing* is formidable to you when attentive; nor, if you be negligent, any thing such as you wish.

Τίς ἔτι καὶ ἐντοῦτο λέγω; Ἰ-
καὶ ἡδῶ, ὅτι οὐδὲς αὐτὶ θυ-
λασσω^α σὺ ἡμὶ φοβερός^β
αὐτὶ, αὐτὶ ὀλιγωρεῖς^γ, τοιοῦτος
ἦος αὐτὶ σὺ βούλομαι.

3. I would *not* pay *even* an obolus to any person.

Οὐκ αὐτὶ ἀποδιδωμι^δ οὐδὲ
αὐτὶ ὀβολὸς οὐδὲς.

4. Ye see that ye profit *no-thing*.

Θαύρετε ὅτι οὐκ ὠφελίαν
οὐδὲς.

5. Thus there is *not* *one* wise person.

Οὕτως οὐκ ἡμὶ σοφὸς οὐ-
δεῖς.

6. Verily, verily, I say unto thee, the cock shall *not* crow, until thou shalt have denied me thrice.

7. He does *not* then regard praise from such persons, who do not even please themselves.

8. *Never* expect, having done *any* base thing, that you will escape notice; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be* unable to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes; but most of all, death; and you will *never* think *any thing* mean, nor excessively desire any thing.

11. They who are most hostile in the play, having become friends at last, go out, and *no one* is killed by *any person*.

12. *Neither* then do you think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said,

M

Ἀμην, ἀμην, λεγω σοι, οὐ μὴ ἀλεκτωρ Φωτεινός, ὡς ὅς ἀπαριστομαι⁵ ἐγὼ τρίς.

Οὐ τοῖνοι οὐδέ ὁ παρὰ ὁ τοιοῦτος ἐπαινος ἐν λόγος τιθῆται^m, ὅσῳ οὐδέ αὐτοῦⁿ ἑαυτοῦⁿ ἀρεσκῶν^m.

Μηδὲν ποιεῖ, μηδὲς ἀσχερὸς ποιεῖ¹, ἐλπίζω λανθάνω²· καὶ γὰρ αἱ ὁ ἄλλος λανθάνω⁶, σταυτοῦ γινεσθῆναι³.

Ὡς ὅταν² αὐτοῦⁿ δοῦναι βασιλεύω⁵ ὁ δορυ, ὁ ἄλλος δίδωμι², καὶ οὐκ φοβέωμαι², μὴ οὐ δυναταί^c φέρω αὐτοῦ.

Θάνατος, καὶ φυγή, καὶ πᾶς ὁ δεινὸς φαίνεται^m, πρὸ οφθαλμοῦ ἐμὶ σὺ κατὰ· μερὰ· μαλίστ' αἰδέομαι ὁ θάνατος· καὶ οὐδὲς οὐδέποτε ταπεινὸς ἐνθυμώμαι³, οὔτε ἀγαθὴ ἐπιθυμῶ³ τίς.

Ὁ ἐχθρὸς ἐμῷ ἐν ὁ μύθος, φίλος γίνεσθαι⁶ ἐπὶ τελευτῇ, ἐξέρχομαι, καὶ ἀποθνήσκω² οὐδὲς ὑπὸ οὐδενός.

Μὴ οὐν μηδὲ σὺ, μηδὲ χαλεπὸς τίς ὁ τοιοῦτος, ὅς μηδὲ ὁ σῶμα, μηδὲ ὁ ὁ ψυχὴ ἐγὼ φύσις^c προσήκων, νομίζω ἐμῷ.

Ἀφίλων γυμνός ὁ τροπός· ἀρκεῖ ὁ παρρησιακός· αὐτοῦ γὰρ ῥέω, Οὐ μὴ σὺ ἀνιήμι, οὐδέ σὺ μὴ σὺ ἐγχα-

I will *not* leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

ταληπω. Ωςθε θαρρεσε
λεγων εγω^α, Κυριος εγω^α
βοηθες, και ου φοβειω τις
ποιω εγω ανθρωπος.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can *ever* be done by us.

Ευρισκω ο γαρος ο ε-
καιος πραγμα αυτος ο
πολεμος, αν επιχειρεω
αν μαντοι καθημαι οικoi,
λοιδορειω^ω ακουω, και αι-
τιωω^ω αλληλων ο λεγων^ω,
ουδε ποτε ουδεις εγω ου-
μη γινωμαι^ο ο δεi.

15. *Dixerim ego equidem, nemini nullam esse institutionem ab illo qui non placeat.*

CHAP. XLVIII.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *και* and *δε* it signifies *partly*; and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*

Articulus sequente *δε*, &c.

Utuntur autem Græci, &c.

Infinitivus cum, &c. *Wetten.*

The infinitive with the neuter, &c.

The prepositive article, &c. *Bell.*

Articulus quando vocibus, &c. *Holmes.*

1. **I**T is honourable even for an old man *to learn*.

Καλος και γερασκος ο
μαθηται.

2. *Death* is frequently more eligible, *than life*.

Αιρετος ειμι πολλακις,
ο αποθνησκω^ο ο ζωω.

3. It is better *to be dead*, than to live miserably.

4. *To those that are and that have been.*

5. These things, want of sleep, and cares have been the cause of death to me.

6. Two men went up to the temple to pray; the one a Pharisee, and the other a publican.

7. Having seen the star, and come into the house, they found the child.

8. We spend the time of action in making ourselves ready.

9. A sower went out to sow; and as he sowed, some seeds fell by the way side, and the birds came, and eat them up.

10. Having made use of this sentiment, he has conquered, and possesses all things; *partly*, as one would possess, having taken them in war, and *partly*, having made them friends, and auxiliaries to himself.

11. There may be great excess in all the things, which we have mentioned; *on the one hand*, drawing us to extravagance; on the other, driving us to baseness.

12. He that hath my commandments, and keepeth them, he it is who loveth me; and he

Καλὸς ὁ μὴ ζῶν ἡμῖν,
ἢ ζῶν ἀβλῆως.

Ὁ νυνὶ καὶ ὁ προτιμότερος.

Οὗτος γὰρ ἐγὼ καὶ ὁ
ἀποθνήσκων⁶ αἰτία γίνομαι⁶
ἀγρυπνίας καὶ θρόνους⁶.

Ἀνδρῶν δύο ἀναβάντων⁶, εἰς ὁ ἱεροὺν προσευχόμενοι⁶. ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελωνίας.

Εἶδον⁶ ὁ ἀστὴρ, καὶ ἔρχομαι εἰς ὁ οἰκίαν, εὐρίσκων⁶ ὁ παῖδιον.

Ὁ ὁ πρῶτος⁶ χρονοῦς, εἰς ὁ παρασκευάζων ἀνταγωνιστὴν.

Ἐξέρχομαι⁶ ὁ σπείρω ὁ σπείρω καὶ ἐν ὁ σπείρω αὐτοῦς, ὅς⁶ μιν πιπτόν⁶ παρὰ ὁ ὁδὸς, καὶ ἐρχομαι⁶ ὁ πιττεινόν, καὶ καταφαγὼν αὐτοῦς.

Οὗτος χρονοῦς⁶ ὁ γνῶμη πᾶς κατωστρέφω⁶, καὶ ἔχων⁶ ὁρῶν⁶ μιν, ὡς ἐν αἰρεῶν⁶ τις ἔχων πολέμους, ὁ δὲ, συμμαχῶν⁶, καὶ φίλος⁶ ποιεῖ⁶.

Γίνονται⁶ ἐν ἐν πᾶσι, ὅς⁶ εἰπον, ἀμετρία πολλὴν⁶ ὁ μιν, πρὸς ὁ πολυτελεῖς⁶ ἐξαγὼν ὁ δὲ, πρὸς ὁ ῥυπαροῦς⁶ συντηθεῖν.

Ὁ ἔχων ὁ ἐντολὴ ἐγὼν, καὶ τηρεῖν αὐτοῦς, ἐκείνους εἰμι ὁ ἀγαπᾶν ἐγὼν ὁ δὲ

who loveth me, shall be beloved by my father.

13. Pay ye the things which are Cæsar's, to Cæsar, and the things which are God's to God.

14. ¶ Poverty, and meddling about other people's affairs, follow laziness, and indolence.

15. This word "man," or "white," does not denote the time when; but this, "he walks," or, "he has walked;" the former denotes the present time, the latter, the past.

16. Cæcilius, the Roman author, gives this proof that Rome was founded by the Grecians, that it still retains the original Grecian custom of sacrificing to Hercules.

αγαπᾶν ἐγώ, αγαπᾶν ὑπὸ ὁ πατὴρ ἐγώ.

Αποδίδωμι ὁ Καίσαρ, ὁ Καίσαρ, καὶ ὁ ὁ Θεός, ὁ Θεός.

Ὁδ' ἀργεῖα, καὶ σχολάζω, ἵπτομαι ἔνε ἀπορίῃ, καὶ ὁ ἀλλοτρίος πολυπραγμονεῖ.

Ὁ μὲν, ἀνθρώπος, ἢ, λευκός^{τε}, οὐ προσημειῖται το ποτὶ· ὁ^{τε} δὲ, βαδίζω, ἢ, βαδίζω, ὁ^{τε} μὲν ὁ παρῆμι^ς χρόνος^ς, ὁ δὲ ὁ παρῆμι^ς χρόνος^ς.

Καικιλῖος, ὁ ὁ Ῥωμαῖος συγγραφεὺς, οὗτος τιθε-
μι^ς σημεῖον, ὁ Ἑλληνικός^ς
εἰμι^ς πτισμα ὁ Ῥώμη, ὁ^{τε}
παρὰ αὐτὸς ὁ πατρίος
θεοῖα Ἑλληνικός εἰμι ὁ
Ἡρακλῆς.

17. Horum minime est, qui prudentiam exercent, vim inferre; sed illorum est, qui vires habent absque consilio, talia facere.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, partim opere semetipsum demonstrans, qualis esset, partim colloquiis usus, scribam.

ELLIPSIS.

ΕΛΛΕΙΨΙΣ est defectus vocis unius duarum vel plurium, quæ ad integram et justam structuram requiruntur.

L. BOS.

CHAP. XLIX.

NOMINUM, PARTICIPIORUM ET PRONOMINUM.

1. Qui nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.
2. Qui quam vacuum reperit, plenam reddidit urbem *bonorum*.
3. Sum *statua* Phanodici, filii Hermocratis Proconesii.
4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.
5. Postridie sublati *anchors* navigabamus.
6. Alexander autem ex Onchesto tollens *cursum*.
7. Moriens autem ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.
8. Ex sereno et puro *aere* ambiente sonuit vox.
9. Proposuit victoriæ *præmia* totis ordinibus.
10. Qua de *causa* Trojani decem annis restiterunt Græcorum conatibus.
11. Si quod est in hoc viro *crimen*, accusent eum.
12. Non invenientes *causam*, quomodo punirent eos.
13. *Plaustris* onerariis imposuit ligna.
14. De desertis *vitibus* putabat se adeo facile decerpturnum uvas.
15. Ea quæ ad Deum *pertinent*.
16. Dicunt *homines*.
17. Nam et hoc de *mortuis* dici consuevit.
18. Omnibus *hominibus* notum est.
19. A *teneris* unguiculis.
20. Qui cum diceret cauponam eam magno *pretio* vendere.
21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt adversus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.

CHAP. XLIX.

1. ΟΣΩ γινώσκῃ τῇ Εφέσειᾳ πόλει νεκάρου οὐκὲς τὰς μεγάλαις
θαῖς Ἀρτεμίδος, καὶ τοῦ Διοτίτου. Act. 19.

2. Ος ἐποίησε τῇ πόλει ἡμῶν μασ' ἡν, ἴκον ἐπιχίλη.
Themistoc.

3. Φανόδικου ἡμῶν τοῦ Ερμακράτους τοῦ Περικλοῦσιου.
Inscrip. Sig.

4. Τῆς τῶν Ἀσιαρχῶν, οὐκὲς αὐτῶν φίλοι, πεμφάντες πρὸς αὐτῶν
Act. 19.

5. Τῇ ἐπίουστῃ ἀφάντις ἐπλεμῶν. Act. 27.

6. Ο δὲ Ἀλεξάνδρος ἐξ Ορχησίου ἀφας. Arrian.

7. Ἀποθνήσκων δὲ πρὸς τοὺς ἰταίρους ἰδίῃ, εἴη, Μίγαν ἐν μῶν.
τῶν ἐπιταφίων ἐσομένων. Apoph. Alex.

8. Εξ ἀειφίλου καὶ διαδίου τοῦ περιεχοῦτος ἡχοῦσι Φωτῇ.
Plut.

9. Προῖτε νικητῆρια καὶ ὕλαις τῆς ταξίσι. Xen.

10. Ηὖ καὶ μάλλον ὅς Τρῆσι, αὐτῶν δισπαρμένων, τὰ
δικὰ ἐπὶ αὐτῶν. Thucyd.

11. Εἰς τι ἐστὶν ἐν τῇ αἰδρὶ ταύτῃ, κατηγορητῶσαν αὐτοῦ.
Act. 25.

12. Μῆδων ἱρυσκοῦτες τοὺς καλασσόντας αὐτοὺς. Act. 4.

13. Τῆς σκυφοροῦς ἐπιθήκει ζυλά. Elian.

14. Εξήμας μετ' οὕτω ραδίως τρυγησῶν. Aristoph.

15. Τα πρὸς τοῦ Θεοῦ. Hebr. 2.

16. Φασὶν ἢ λεγούσιν.

17. Λέγεται γὰρ τι περὶ τῶν οἰχομένων καὶ τοιούτων.
Liban.

18. Εὖσι παντὶ δῆλον. Athen.

19. Εξ οὐχων. Prov.

20. Επὶ ὃ εἶπτο πῶς αὐτῇ τῶν κατηλόν τελλού.
Elian.

21. Τεθρίπτα μετ' ἐποιήσαν. Elian.

22. Αἰθὶς ἐκ νηὸς ἐπ' ἀλλήλοισιν ἰσάστιασαν. Herodot.

23. Εξήλησάν τε τῆς πόλεως αὐτῶν βίῃ, πρὸς τοὺς
τοτε κατηχοῦτος κατὰ τῶν Ἰταλῶν ἡγέμονος. Dion. Halicar.

24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.
27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Nocte post precem transmutavit *vitam*, i. e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi censeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. *Acrotyoi* vocantur, qui genere quidem convenient, in aliena vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* sumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tisamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcanis *litteris* scripserat.
44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infera auribus nostris.
46. Vacuos et nocturnos militum timores *terrores* panicos vocamus.
47. Si quis infidelium *ad convivium* vos vocaverit.
48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.
49. Effugisti *pænam*, Labes.

24. Καὶ δουρὸς καὶ βέβη . Anacr.
 25. Καὶ ἱκανοὶ τοὺ ἀρτεμῶνα τῇ πνιούῃ . Act. 27.
 26. Τοῦτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε ἡς
 ἀποστόλων εἰκὼς. Joan. 6.
 27. Οἱ δὲ τῶν ταχυσίῃ προσδραμοντες . Elian.
 28. Πέμπτῃ δὲ ἡμέρῃ τῆς Ἀριστοδημοῦ . Pausan.
 29. Διακλῆς ἐν τῇ τρίτῃ τῆς Ἐπιδομοῦς φησι. Laert.
 30. Διαγενεῖ ἐν ἡρῇ. Elian.
 31. Τῇ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν . Eschin.
 32. Οὐ προσεδίξαντο αὐτοὶ ἐς τὴν πολλὴν, οὐδ' ἐπὶ τὸ κοῖνον
 . Thucyd.
 33. Εἰ δὲ ποτ' ἐς γῆμαν βουλευσομεν. Hom.
 34. Σκοπεῖν ἀξίω κοῦν καὶ σὶ καὶ ἡμεῖ. Xenophon.
 35. Οὐχ ὅτι πῶς ἐλάβον , ἢ πῶς τίταλουμεν. Phi-
 lip. 3.
 36. Μετὰ τοῦτο πρῶξεν Ἰωβ τὸ σῶμα αὐτοῦ, καὶ κατήρασατο
 τὴν ἡμέραν αὐτοῦ. Job.
 37. Ὡς ἀσθενεσίῃσιν σκευὴ τῇ γυναικίῳ ἀπονεματις τιμῆς.
 1. Pet. 3.
 38. Ἀσφοῖνοι οἱ γενεῖ μιν προσκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς
 γενοιοτες. Hesych.
 39. Ἐως ἐπὶ ἐν φίλῳ ἐσμεν. Xen.
 40. Οὐχ ἅπαντες τὴν Ἑλλήνων συνασι. Luc.
 41. Γνωσται, εἰ καὶ θεσπισιῇ πολλὴν οὐκ ἀλαπα-
 ξεις. Hom.
 42. Ἐδόξε τῷ δήμῳ· Τισαμενος ἐπεὶ. Andoc.
 43. Κινεας πρὸς τὴν βουλὴν τῶν Ῥωμαίων γράψαι δι' ἀπορήτων
 . Elian.
 44. Ἀπὸ τῆς πατρίδος, ὥσπερ αὐτὴ ἱεράς , περὶ το
 σπέρματα τῆς εἰρήνης ἀπορίπτειν. Philo.
 45. Πεινῶντα τινὰ ἀσφείεις εἰς τὰς ἀκοὰς ἡμῶν. Act. 17.
 46. Τοὺς κενούς καὶ νυκτερινούς τῶν σφραγισμάτων φόβους πᾶντα
 κληῖζομεν. Polyæn.
 47. Εἰ δὲ τις καλὴ ὑμᾶς τῶν ἀπιστῶν . 1 Cor. 10.
 48. Ἰνα ἐκ πολλῶν πρωτοπῶν το ἡς ἡμᾶς χάρισμα
 διὰ πολλῶν ευχαριστήσῃ ὑπερ ἡμῶν. 2 Cor 1.
 49. Ἐκπιφευγας ὡς Λαβεις. Aristoph.

50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam *opinionem*.

52. Pantherinam *pellem* humeris habens.

53. Verum in singulos annos decem millia *drachmarum*.

54. Nequaquam puto *possibile* est magnum et juvenilem animum eos accipere, qui parva agunt.

55. Gloria Deo in altissimis *habitaculis*.

56. Jussit eos qui possent natare, projicere *se* primos, et ad terram exire.

57. Regum sententiam immobilem *se* habere decet.

58. Armeniam et vicinas eidem *gentes* Lucullus debellavit.

59. Secundum patriæ *mores*.

60. *Singulis* diebus.

61. Didicit, ex *iis* quæ passus est, obedientiam.

62. Nondum erat spiritus sanctus *effusus*; quia Jesus non dum erat glorificatus.

63. Postquam et mihi dicendi *potestatem* fecistis.

64. Sæpe blandis *verbis* alloquutus est.

65. Et a foro *venientes*, nisi loti fuerint, non edunt.

66. Quot *annos* natus es?

67. Qui citharem *tenet*.

68. Incolarum mansuetum et mite est *ingenium*.

69. Virtutem a juvenili *ætate* cole.

70. Vespere Sabbathi quæ lucescit in primam *diem* Sabbathi.

71. Multa quidem in terra, multa autem in mari humido.

72. Gubernator autem jam lucente *sole* anchoras cum sustulisset.

73. Non ab optimo *animo*, i. e. sine dolo, ad rem publicam accedunt.

74. Aliusque alii *sacra* faciebat immortalium deorum.

75. In severarum Dearum *templum*.

76. Qui mollia *vestimenta* gestant.

60. Και παλιν ησθηθη ως Καπιτωλου δι
 ημερων. Marc. 2.
51. Κατα την ημεν .
52. Παρδαλεν υμοισιν εχων. Hom.
53. Αλλα μυριας κατα τον εναντων. Lucian.
54. Εσ'ι δ' ουδ'ιποτ' οϊμαι μεγα και νεανικον φρονημα
 λαβων μικρα πραττοντας. Dem.
55. Δοξα Θωη εν υψιστοις .
56. Εκειλευσι τους δυναμειους καλυμβας, αποκριψαντας
 πρωτους, επι την γην εξειναι. Act. 26.
57. Πρεπει των των βασιλεων γυνων αμειτακνητως εχων
 Isocr.
58. Αρμειαν και προσωνα ταυτης κατιστολημσι Λου-
 κουλλος. Julian.
59. Κατα τα πατρια . Thucyd.
60. Καθ' ημεραν. Aelian.
61. Εμαθεν, αφ', αν επαθει, την, υπακοην. Heb. 5.
62. Ουκω πε πνευμα αγιον . ιτι ο Ιησους ουδεπν
 εδξασθη. Joan. 7.
63. Επκηη κρμαι λογου μεταδιδουκατε . Heliodor.
64. Πολλα δε μελιχχοισι προσπυδα. Hom.
65. Και απο αγορας ιαν μη βαπτιζονται, ουκ εστι-
 ουσιν. Marc. 7.
66. Ποσα γυγονας;
67. Ο την κθαραν . Luci.
68. Το των οικητορων ημερον και πραον εσ'ιν . Aelian.
69. Αρετην εκ νιας ασκει .
70. Οψι σαββατων τη επιφωσκουση εις μαν σαββατω.
 Mat. 28.
71. Πολλα μιν εν γη, παλλα δι εφ' υγρα . Aristoph.
72. Ο δε κυδερητης αετι διαφωσκοντος του , αρας τας αγκυ-
 ρας. Polyb.
73. Ουκ απο του βελτιζιου προς τα κοινα προσερχονται.
 Plat.
74. Αλλος δ' αλλω ιριξει θειω αυγινηταιων. Hor.
75. Εις το των σιμωνη θειω . Aristoph.
76. Οι τα μαλακα φοροντες. Mat. 11.

77. Nunc vero me victam malis navigare *velis* contractionibus oportet.

78. In presenti *tempore*.

79. Interea.

80. Cum producant arbores *fructum* scitis quod jam prope est *aestas*.

81. Et ait illi Petrus, Aenea, sanet te Jesus Christus, surge et sterne tibi *lectum*.

82. Dicit ei Jesus, Quid mihi et tibi *commune negotium est?*

83. Si me hicce ~~ex~~ tuo *sinu* vi abripiet.

84. Alexander philosophus visus est sibi morti *adjudicatus*.

85. Equitatum et jumenta.

86. Neque enim *guttulam* in Thebanam undam evomit Bacchus.

87. Et ut paucis *verbis* dicam.

88. Bene etiam stataria *fugna* certare edoctus.

89. Et frumenti addere *medimnorum* decem millia.

90. In hac *parte*, et in illa *parte*.

91. Aequalem mecum regni *partem* tene. —

92. Exteriores poculi *partem*.

93. Non in opportuna *parte* est fixa sagitta.

94. Primas *partes* ei dederunt.

95. Cæcas et inermes et manibus destitutas has corporis *partes*.

96. Qui habitant ad hasce Tauri *partes*.

97. Ars autem necessitate longa *mensura* imbecillior est.

98. Sexto *die mensis* ineuntis.

99. Veturius dimidiam *partem* exercitus adducens.

100. Non enim magnitudine *tantum*, verum etiam numero virtutum longe inferior est Lysias.

101. Numquid in ea veste initiatus es magnis *mysteriis?*

102. Rogavit ipsum, ut a terra paululum promoveret *navim*.

103. Videmur ad Bacchi urbem appulisse *navim*.

77. Νυν δ' ἐν κακοῖς μοι πλὴν ὑφ' ἡμεῖν δοκᾷ. **Sophoc.**
78. Ἐν τῇ παρῶντι. **Thucyd.**
79. Ἐν μισῷ. **Æschyl.**
80. Ὄταν προβαλῶσιν πῆλ' αὖ δειδρα γινώσκῃσι ὅτι πῆλ' ἔγγυς το βέρος ἐστί. **Luc. 21.**
81. Καὶ ἔπειν αὐτῷ ὁ Πέτρος, Λίνα, κατὰ σὲ Ἰησοῦς ὁ Χριστός, ἀναστήθι καὶ στήρῃσιν σεαυτῷ. **Act. 9.**
82. Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ **Joan. 2.**
83. Εἰ μὲν οὗτος ἐκ τῶν σὸν ἀπαξίεται βίῃ. **Sophoc.**
84. Ἀλεξάνδρος ὁ φιλόσοφος ἐδόξε τιμητὶ θανάτῳ κατὰ κείρισθαι. **Artem.**
85. Τὴν τι ἵππον καὶ τὰ σκευόφορα. **Dio. Casa.**
86. Οὐ γὰρ μικρὰν ἢς Θεβαίων ὕδωρ ἐκτύσιν ὁ Διόνυσος. **Dion.**
87. Καὶ συνίστησι φάται. **Constant.**
88. Εὐ δὲ καὶ ἐν σπλάγχθ' ἀδελφίμοις ἀντιφύεσθαι. **Apolion.**
89. Καὶ σίτου προσθίνας μυριάδας. **Polyb.**
90. Τῇ μὲν, τῇ δὲ. **Hom.**
91. Ἰσὸν ἐμοὶ βασιλεύει. **Luc. 11.**
92. Το ἐξώθεν τοῦ ποτηρίου. **Hom.**
93. Οὐκ ἐν καιρῷ οἷον παγὴ βίλος. **Ælian.**
94. Τα πρῶτα ἐδῶκαν αὐτῷ. **Ælian.**
95. Τα τυφλά τοῦ σώματος καὶ ἀσπλά καὶ ἀχρεὰ ταῦτα. **Xen.**
96. Τοὺς ἐπὶ ταῖς τοῦ Ταύρου κατοικοῦντας. **Polyb.**
97. Τίχρη δ' ἀναγκῆς ἀσθενεστέρα μακρῇ. **Æschyl.**
98. Ἐκτὴ ἰσλαμίου.
99. Οὐτενοῖος τὴν ἡμισίαν τῆς σφραγίδος ἐπαγομένης. **Dion. Hal.**
100. Οὐ γὰρ μεγέθει τὴν ἀρετῶν, ἀλλὰ καὶ τῇ πλείν πολλῷ λαπομένης ὁ Λυσίας. **Longin.**
101. Μὴ οὐκ ἐμνήσθης ὅτι ἐν αὐτῇ ἢς τα μεγάλα. **Aristoph.**
102. Ἠρώτησιν αὐτοῦ, ἀπὸ τῆς γῆς ἐπαγαγῶμεν ὀλιγον. **Luc. 5.**
103. Βρομίου πολλὴν εὐκαίμεν ποσάλας. **Eurip.**

104. Quanam re violavi *leges*? quid mali patravi?
105. Advertere *mentem* ad ea quæ dicebantur.
106. Ego vero putabam, me compendiosam hanc
excogitasse *viam*.
107. Et progressus *via* Babylonem ducente.
108. Hac *via* etiam hæc dicebantur.
109. Qui in Asia *ædes* habent.
110. Est illis forum, ubi et regiæ et aliæ magistra-
tuum *ædes* sunt extructæ.
111. Vocant autem me Jocastam; hoc enim *nomen*
pater imposuit.
112. Gratia vobis et pax a Jesu Christo, *qui est tes-*
tis fidelis.
113. Quumque intentos haberent *oculos* in cælum.

114. Edentes et bibentes, ea, quæ ab ipsis *affonun-*
tur.
115. Hieme jam *instante*, regressi sunt.
116. *Celeberrimus* Alexander.
117. Mare *saxis* occultis plenum.
118. A Judæis quinquies quadragenas *flagas* una
minus accepi.
119. Tum sagittas in *exercitum* Græcorum mittit.
120. Secundo *statu* navigare.
121. Cui cum similem pendas *penam*, laudem ha-
bebis.
122. Incipientes in parvis bibunt *hoculis*.
123. In duos *pedes* erectum.
124. *Fultrum* ipsius severum et tristem timeo.
125. Est autem in Hierosolymis, ad *partem* pecua-
riam piscina.
126. Paucis *verbis* scripsi.
127. Dicit, sed nec longam *orationem*, nec cum
proemiis.
128. *Considerandum est* an satius sit affirmare.
129. Plangent super eum *pectora* omnes nationes
terræ.
130. Anaxagoras in *scripto* de regno.
131. Norunt enim, quibus *conditionibus* ipsos ducat
Cyaxares.

104. Πη παρῶν ; τι δ' ἐρεξα; Pythag.
 105. Προσεχόν τοις λαλούμενοις. Act. 16.
 106. Καὶ μὴ συντομον τινα ταυτην ὁμῆν ἐπινεισηκεναι
 ἐγὼ γε. Lucian.
 107. Προῖν καὶ τῇ ἐπὶ Βαβυλωνος. Xen.
 108. Ταυτη καὶ ταυτα εἰλεγετο. Plat.
 109. Τους κατὰ τὴν Ἀσίαν ἔχοντας. Xen.
 110. Ἐστὶν αὐτοῖς ἀγορά, ἐνθα τὰ τε βασιλεία καὶ
 τὰ ἄλλα ἀρχὴα πιπιοῖται. Xen.
 111. Καλοῦσι δ' Ἰερῶσιν μὲν ταυτο γὰρ πατρὲς εἶδο.
 Eurip.
 112. Χάρις ὅμιν καὶ εἰρήνη ἀπο Ἰησοῦ Χριστοῦ, ὁ
 μαρτυρῶς ὁ πιστός. Apocal.
 113. Καὶ ὡς ἀπεισίζοντες ἦσαν εἰς τοὺς οὐρανοὺς.
 Act. 1.
 114. Ἐσθίνοντες καὶ πίνοντες τὰ παρ' αὐτῶν
 Luc.
 115. Χειμῶνος ἤδη , ἀνεχωρησάν. Thucyd.
 116. Ὁ Πάνυ Ἀλεξανδρὸς.
 117. Πειλαγὸς ὕψαλον γέμον. Chrysost.
 118. Ὑπο Ἰουδαίων πεντακίς τίσταρακοῖτα παρὰ
 μίαν ἐλάβον. 2 Cor.
 119. Τότε τοὺς ἰοὺς ἀφίησιν εἰς τὸ Ἑλληνικόν. M. Tyr.
 120. Ἐξ οὐρίας πλεῖν.
 121. Τῷ σὺ τὴν ὁμοίην ἀποδίδους , ἐπαινοὶ ἐξῆς. Her.
 122. Ἀρτομένοι μὲν ἐν μικροῖς πίνουσι . Laert.
 123. Ἐπὶ τοὺς δύο ἐπανιστάμενοι οὐρόν. Lucian.
 124. Δεδία το σκυθῶν ποῦ αὐτοῦ καὶ κατηφῆς . Luc.
 125. Ἐστὶ δὲ ἐν τοῖς Ἱεροσολυμοῖς, ἐπὶ τῇ προβατικῇ
 κολυμβήθρᾳ. Ioan.
 126. Δὶ ὀλίγων ἐγραψα. 1 Pet.
 127. Λεγε, μὴ μακρὰν μείτοι , μὴδὲ μετὰ προσι-
 μίων. Lucian.
 128. , μὴ ποτ' οὐν κρηττόν ἢ λεγόν. Dion. Hal.
 129. Κοψονται ἐπ' αὐτοὺς πασαι αἱ φυλαὶ τῆς γῆς.
 Apocal.
 130. Ἀναξαγοράς ἐν τῷ περὶ βασιλείας. Ælian.
 131. Ἰσασὶ γὰρ, ἐφ' οἷς αὐτοὺς Κυάξαρος ἀγε-
 ται. Xen.

132. Dans autem ipsi equites et nudos *mīlites*.
 133. Quando tu excipiebas amicos in natalitiis *conviviis*.

134. Ex *æqua societate* communes expeditiones faciebant vel *parte*.

135. Solve funes quibus alligatur navis in littore.

136. Amictus sindone super nudo *corpore*.

137. Ex *æquo imperio* imperavi patriæ.

138. Qua pedum *celeritate* possunt, aufugiant.

139. In *arte* equitandi mire superbiebat.

140. Mortua fuisses, si dignas luisses *pænas*.

141. Interficiant ex vobis *aliquos*.

142. Non convenit *talī* viro mentiri, qualis est *Socrates*.

143. Magno *fenore* ab aliis accipiunt.

144. Jacebat graviter gemens in *loco* puro.

145. Domus in commodo urbis *loco* ædificata.

146. Bibunt *tantum* quantum rapere licet.

147. Ego vero existimo orationem hancce non expedire civitati, et præter *hoc* minime justam esse.

148. Nunc quidem ad *mensam* hospitalem te invitamus.

149. Cani *capilli* caput coronant.

150. Ne accipiant hi judiciale *tribolum*.

151. Ipse dixit, se dudum hoc desiderare, et studere *omni modo*.

152. Propino tibi, in *salutem* ducis Herculis.

153. Lotus oceanī *aqua*.

154. Quam profundum dormivisti *somnum*.

155. Per vanam *suspicionem* nobis ipsis fingebarus timores.

156. *Via*, quæ ducit ad salutem.

157. Cœperunt una *voce* omnes excusare.

158. Ad utramque *partem* fluvii.

159. Dextra *manu* Dei exaltatus.

160. Una *manu* aquam, altera ignem ferebat.

161. Zenothemis utraque *manu*, altera naso, altera oculo prehenso.

162. Duplicem marmoream *lenam*.

132. Δους δε αὐτῇ ἰππίας τε καὶ ψιλους . Arrian.
 133. Ὅτε ἰσιῆας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις .
 Xen.
 134. Ἀπο τῆς ἰσῆς κοινὰς σῖταταιας ἐποιουντά.
 Thucyd.
 135. Ἀσὶ τὰ ἀπογομα . Luci.
 136. Περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ . Marc.
 137. ἤρξατο ἐκ τῆς πατρίδος. Luci.
 138. Ἡ πόδιον ἔχουσιν, ἀποδιδράσκουσι. Ælian.
 139. Ἐπὶ τῇ ἰππείᾳ μέγα ἐφρονεῖ. Aristoph.
 140. Ἀπίθανος, ἐν τῇ ἀξίᾳ ἐτυγχάνει . Aristoph.
 141. Θανάτωσιν ἐξ ὕμνων . Lucas.
 142. Οὐκ ἐστὶν ἀνδρὶ οἷον Σακράτει ψευδίσθαι .
 143. Λαμβανουσιν ἐπὶ πολλὰ παρ' ἱτέρων. Plut.
 144. Κεῖτο βαρυστραχὺν ἐν καθάρῳ . Hom.
 145. Οἰκία ἐν καλῇ τῆς πόλεως οἰκοδομηθεῖσα. Lucian.
 146. Πινούσι ὅσων ἐστὶν ἀρπάζειν. Ælian.
 147. Ἐγὼ δὲ ἡγούμενος τὸν λόγον τοιοῦτον ἀσυμφόρον τῇ πόλει,
 πρὸς δὲ καὶ οὐ δίκαιον. Demos.
 148. Νῦν μὲν ἐπὶ ξενίᾳ σὲ καλούμεν. Luci.
 149. Πολίται κακῶν σίφουσι. Anacr.
 150. Μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν . Luc.
 151. Αὐτὸς ἐφῆ, καλὰ τοῦτο ἐπιθυμῶν, καὶ σπένδειν ἐκ
 πάντος . Lucian.
 152. Προσῖναι σοί, Ἡρακλείου ἀρχηγίτου.
 Lucian.
 153. Διλουμένος ἀκίαντος . Hom.
 154. Ὡς βαθυὸν ἐκοιμήθης . Lucian.
 155. Διὰ κενῆς ἀνεπλάττομεν ἡμῖν φόβους. Dion.
 Hal.
 156. Ἡ ὁδὸς, ἡ πρὸς στήθεσιν .
 157. Ἡρξάντο ἀπὸ μίας παραινεσθαι πάντες. Luc.
 158. Παρ' ἑκάτερον τοῦ ποταμοῦ. Ælian.
 159. Τῇ δεξιᾷ τοῦ Θεοῦ ὑψάθει. Act.
 160. Τῇ μὲν ὕδαρ ἐφορῶν, τῇ δὲ ἰτέρῳ τὸ πῦρ.
 161. Ζητομένης ἀμφοτέραις τῇ μὲν τῆς ῥίνας, τῇ δὲ
 τὸν ὀφθαλμόν, ἐπιλήμμενος. Lucian.
 162. Διπλάκα μαρμαρίων . Hom.

163. Populus, in omni *re*, jam facilis *ipsis* evaserat.

164. *Res* bene *se* habet.

165. Filios divites hortantur parentes, ut servant *sua bona*.

166. Messenii victoriam brevi *tempore* Lacedæmoniis dederunt.

167. Pro mortuis erogare etiam volo *pecunias*.

168. *Pro viribus* date eleemosynam.

169. Ex quo *tempore*.

170. Paululum et non videbitis me.

171. Nisi imperium brevi dissolutum fuisset.

172. Sufficiet *ipsis* interim vel hoc supplicium.

173. In omni montana *regione* divulgabantur cuncta.

174. Hic non consenserat consilio illorum.

175. Acceptam cladem ingenuo *animo* non retulit.

176. Pater noster qui *es* in cœlis.

177. Qui in foro *merces* permutant.

178. Ex quo *tempore* patres sopiti sunt.

VERBORUM.

179. Desiderium me tenet *audiendi* quid dicturus sis.

180. Hoc Cinyras nymphis *sacravit* rete.

181. Vendidit quemcunque cepit *abducendum* trans mare indomitum.

182. Et a foro *venientes*, nisi laventur, non edunt.

183. Necessitas consilii *urget* me et te.

184. *Vide* ne facias.

185. Si vero *velint* et ipsi.

186. Aliæ *eventuræ* erant, aliæ jam præsentés erant.

187. Judicavit mori *oportere* virum.

188. Per Jovem *rogo* ut una mecum sis.

189. *Da*, O Jupiter, ne prius sol occidat, et tenebræ adveniant.

190. Dona adferentés, quanta quisque *poterat*.

191. Mirum *est*, quantum præstant.

163. Ο δῆμος, εἰς πάσαν , ἡδὴ τιθαστοὺς αὐτοῖς ἐγγυοῖται. Plut.

164. Καλῶς ἔχει

165. Τοῖς πᾶσι τοῖς πλουσίοις οἱ πατέρες φυλάττειν παραίνουσιν. Plut.

166. Οἱ Μισσηνοὶ τὴν νίκην οὐ δια μακροῦ Δακκοδαίμονοις ἔδωκαν. Polyzen.

167. Μῆλλοι γὰρ καὶ ἐκτίνας ὕπερ νικῶσι. Luci.

168. Τὰ ἴοντα δοτε ἐλεημοσύνη. Lucas.

169. Ἐξ οὗ . Hom.

170. Μικροὺ καὶ οὐ θεωρεῖτε με. Joan.

171. Εἰ μὴ ἡ ἀρχὴ δια ταχίων κατελύθη. Plat.

172. Ἰκανὴ ἐν τούτῳ καὶ ὅση τιμωρία εἶναι αὐτοῖς. Luci.

173. Ἐν ὅλῃ τῇ οἰκίᾳ διαλαλεῖτο πάντα. Lucas.

174. Οὗτος οὐκ ἦν συγκατατιθεῖμενος τῇ βουλῇ αὐτῶν. Lucas.

175. Τὴν ἡττάν ἀπ' εὐθείας οὐκ ἐφράσιν. Plut.

176. Πατέρ 'μεν, ὃ ἐν τοῖς οὐρανοῖς. Matt.

177. Οἱ ἐν τῇ ἀγορᾷ μεταβάλλομενοι . Xen.

178. Ἀφ' ἧς οἱ πατέρες ἐκοιμήθησαν. 2 Pet.

179. Ποθὸς παύει με, ὃ, τί φανταίῃς ἔχει. Aristoph.

180. Ταῖς νυμφαῖς Κινυρῆς τοδὲ δικτυόν. Epigr.

181. Περνάσῃ οὐ τίς ἔλκεται πρὴν ἄλλος ἀντρυγετοῖο. Hom.

182. Καὶ ἀπο ἀγορῆς , οὐκ ἔστιν αὐτοῖς, οὐκ ἐσθίουσι. Marc.

183. Χρεὶν βουλῆς ἐμε καὶ σὺ. Hom.

184. Ὅπως μὴ ποιήσῃς.

185. Εἰ δὲ καὶ αὐτοὶ . Hom.

186. Τὰ μὲν ἐμῶν , τὰ δ' ἡδὴ παρῶν. Demost.

187. Ἐκρίνειν ἀποθανεῖν τοὺς ἀνδρά.

188. Πρὸς τοῦ Διὸς ὅπως παρίσται μοι. Aristoph.

189. Ζεῦ— μὴ πρὶν ἐπ' ἡλίῳ θνῆσθαι, καὶ ἐκὶ κτεφῶς ἐλθεῖν. Hom.

190. Δάρα τέ, ὡς ἱκανοὶ φερόντες. Arrian.

191. Διαφέρουσι θαυμασίου ὅσον. Aristot.

192. *Veni* huc in terram, quamcunque ostendero tibi.
 193. Alexander Aristoteli salutem *apprecatur*.
 194. Ab avo meo *accepti* moris esse candidi.
 195. Nunc vero istos *dicam*, quotquot Pelasgicum-
 Argos habitabant.
 196. Si quidem dabunt præmium magnanimi Achivi,
desinam.
 197. Quid non ego tibi, quid non tu *prestitisti* mihi?
 198. At ille *inquit*, majus est.
 199. *Vereor* ne quis mihi Danaorum succenseat.

PRÆPOSITIONUM.

200. Non darem triobolum *pro* Diis.
 201. Eunt *per* campum.
 202. Multos *per* labores in meas venit manus.
 203. *Propter* ea me aspiciebas.
 204. *Propter* quid me tentatis?
 205. Sequemur *in* tuam gratiam.
 206. Expectans *in* venientem diem.
 207. Lupum *ex* auribus teneo.
 208. Hic Pelopa genuit, *ex* hoc autem Atreus natus.
 209. Cum *in* Sünium sacrum pervenimus.
 210. Dein in Marathone cum essemus.
 211. Ut tingat extremam digiti partem *in* aquam.
 212. Unde *ad* hanc Siciliam navi advectus advenis?
 213. Æneas primus jaculum misit *in* Idomeneum.
 214. Egressum parat, *secundum* meam sententiam.
 215. *Quoad* omne verbum otiosum, de ipso reddituri.
 sunt homines rationem.
 216. *De* re aliquid audivit.
 217. Dic mihi *de* patre et filio quem reliqui.
 218. Discesserunt *cum* exercitu.
 219. Ne autem illinc effugerent, speculatores sta-
 tuebas.

CONJUNCTIONUM ET ADVERBIORUM.

220. Nemo unquam invenire posset.
 221. *Si* tanquam servus vocatus es.

192. Διὸς εἰς γῆν, ἢ σὺ σοὶ δαΐζω. Act.
 193. Ἀλιεὺς Ἀριστοτέλει χεῖρην
 194. Πᾶσα τοῦ πατρὸς τοῦ καλοῦθις. M. Anton.
 195. Νῦν δ' αὐτοὺς, ὅσσοι τοῖς Πηλεσγόμοις Ἀργεὶς
 εἵσται. Hom.
 196. Ἀλλ' εἰ μὴ δώσωσι γέρας μεγάθυμοι Ἀχαιοί,
 Hom.
 197. Τί δ' οὐκ ἔγωγε, τί δ' οὐκ ἐγώ γε
 Polyb.
 198. Ὁ δὲ, ἀλλὰ μέζον ἐστί. Eli.
 199. Μὴ τις μοι Δαῖμον ἐμίσσηται. Hom.

 200. Οὐκ αἶ δαίηται Θέων τριώβολον. Aristoph.
 201. Ἐρχονται πιδίαι. Hom.
 202. Πολλὰν μάχην ἤλθι χεῖρας εἰς ἐμάς. Eurip.
 203. Ταῦτ' ἀεὶ καὶ νῦν μοι. Xen.
 204. Τί μὲ πειράζετε; Marc.
 205. Ἐψομέθα τὴν σὴν χάριν. Aristoph.
 206. Τὴν εἰσίουσαν ἡμέραν μένουσα. Eurip.
 207. Λυκοὶ τῶν ὠτῶν κρατῶ.
 208. Οὗτος φῦτιναι Πέλοπα, τοῦδ' Ἀτρεΐδης ἐφύ. Eurip.
 209. Ὅτι Σουτῖον ἶρον ἀφικομέθα. Hom.
 210. Εἴτα Μαραθῶνι μὴ ὄτ' ἦμεν. Aristoph.
 211. ἵνα βαψῇ τοῦ ἀκροῦ τοῦ δακτύλου ὕδατος. Lucas.
 212. Πόθεν Σικελίαν τὴν δὲ ἰαυτοῖσιν παρὰς Eurip.
 213. Αἰνείας δὲ πρῶτος ἀκοντίσιν Ἰδμενιος. Hom.
 214. Ἐξίεναι, γνομένη μὴν, μέλλει. Aristoph.
 215. Πᾶν ἰῆμα ἀργόν, ἀποδῶσθαι περὶ αὐτοῦ λο-
 γόν. Matth.
 216. Τοῦ πραγματοῦ ἀκροῦ τι. Aristoph.
 217. Εἰπε δὲ μοι πατὴρ τε καὶ υἱὸς ὃν κατελείπον. Hom.
 218. Ἀπικερῆσαι τῷ σῖναι. Thucyd.
 219. Τοῦ δὲ μὴδ' ἐντεῦθεν διαφύγον, σκοποὺς κα-
 θίστης. Xen.

 220. Οὐδὲς ποτὶ ἐνέροι. Demos.
 221. Δουλοὶ ἐκλήθη. 1 Cor.

222. Fidelis est Deus, qui vocavit nos, qui etiam *bene* faciet.

223. Vis *ut* me convertam ad alias aliquas vias?

224. *Major* erit in cælo lætitia, ob unum sontem, qui redeat ad frugem, quam ob nonaginta novem insontes.

225. Descendit hic domum suam justificatus, *magis* quam ille.

226. Volo ego populum salvum esse, *potius*, quam perire.

227. Vide *ut* facias omnia ad formam monstratam tibi.

228. *Sic* corruptos fuisse oculos, ut cæcutiret,

229. Ut in cælo, *sic* etiam super terram.

PLURIUM VOCUM.

230. Si quis iudicum non aliud *quam jus* respicit.

231. *Per legatos* in Peloponnesum *missos* egit, ut aliquod auxilium mitteretur.

232. Ire *per viam ducentem* ad mortem.

233. Et cum paucis multas omnino miriadas superavit *non solum*, sed et imperium fecit majus.

234. Salutate *fratres* qui sunt ex *domesticis* Aristobuli.

235. Si quis alius *habere possit*, pro annorum conditione, nigrum capillum habes.

236. Jussit eos duci *ad mortem*.

237. *Nonne stultum est*, quod miser ego domo huc advenerim nudo capite.

238. Si ego satis doceo vos, quales erga vos invicem esse oporteat, *bene se res habet*; sin vero minus.

239. Quomodo enim tibi dabunt præmium magnanimi Achivi? nam *inique postulas*.

240. *Non solum* castra posuit in solitudine circa planetanum; sed et pretiosum ex ea ornatum suspendit.

241. Non est *talis* qualis *qui vult* philosophari.

222. Πιστός ὁ Θεός, ὁ καλὸν ἡμᾶς, ὅς καὶ ποιεῖσι. 1 Thea.
223. Βουλεὶ τραπῶμαι δὴθ' ὁδοὺς ἀλλὰς τινὰς; Eurip.
224. Σὰρξ ἐστὶν ἐν τῷ σωματί, ἐπὶ ἐνὶ ἀμαρτωλῷ μετα-
νοοῦντι, ἢ ἐπὶ ἐννεγκόντα ἐνὶα δίκαιοις. Lucas.
225. Κατίδῃ οὗτος διδικαιώμενος εἰς τοὺς οἶκον αὐτοῦ,
ἢ ἐκεῖνος. Lucas.
226. Βουλομ' ἐγὼ λαοὺς σοὺς ἐμμεῖναι ἢ ἀπολίσθαι. Hom.
227. Οὐκ ποιεῖς πάντα κατὰ τοὺς τυποὺς τοῦ δειχ-
θέντος σοί. Heb.
228. Διαφθάρηται τὰς οὐψεις, ὥς ἀμυδροὺς βλεπεῖν. Eli.
229. Ὡς ἐν σωματί, καὶ ἐπὶ τῆς γῆς. Matth.
230. Τὸν κριτὴν εἰ μὴ τις ἱερώσει βλεπεῖ. Aristot.
231. Ἐς τε τὴν Πελοποννησον ἐπρασσεῖν ὅπῃ
οφείλεια τις γινησεται. Thucyd.
232. Ἰεναι τὴν ἐπὶ θανάτου.
233. Καὶ συν ὀλίγοις παμπολλοὺς μυριάδας κατηγωνίσασθε
, ἀλλὰ καὶ τὴν ἀρχὴν μείζων ποιεῖσι. Elian.
234. Ἀσπασσάσθαι τοὺς ἐκ τῶν Ἀριστοβούλου
Rom.
235. Εἰ τις ἄλλος, ἢ ἐχρεῖς, πρὸς ἐτος, μελαινάσθαι
τὴν τριχά. Theoph.
236. Ἐκείλευσιν αὐτοὺς ἀπαχθῆναι. Act.
237. Τὸ δὲ μὴ κυνὴ οἰκοῦντι εἰλεῖν ἐμὲ τοῖς
κακοδαίμον' ἐχόντα. Aristoph.
238. Εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς, οἷους χρὲς ἀλλήλους
εἶναι, εἰ δὲ μὴ. Xen.
239. Πῶς γὰρ τοὶ δούσουσι γέρας μεγαθυροὶ Ἀχαιοί;
Hom.
240. Ἐχρησάτο σ' ἁθρόμῳ τῇ ἐρημίᾳ τῇ περὶ τῇ
πλαταίνῳ, ἀλλὰ καὶ ἐξηψέει αὐτῆς κόσμον πολυτελή. Elian.
241. Οὐχ οἷος ἐστὶ φιλοσοφεῖν.

CHAP. L.

OF THE ANCIENT EGYPTIANS.

1. **T**HOSE Egyptians who live in the cultivated parts of the country, are, of all whom I have seen, the most ingenious, being attentive to the improvement of the memory, beyond the rest of mankind. To give some idea of their mode of life; for three days successively in every month they use purges, vomits and clysters; this they do out of attention to their health, being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of *cyllestis*; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted, or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body: it is in size sometimes of one, but never of more than two cubits; and as it is shown to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure; after death you yourself will resemble it: drink then, and be happy."—Such are the customs they observe at entertainments.

CHAP. L.

IONIC GREEK TO BE RENDERED INTO ATTIC.

1. Αὐτῶν δὲ δὴ Αἰγυπτίων οἱ μὲν περὶ τὴν σπείρομενὴν Αἰγυπτον οἰκοῦσι, μνημὴν ἀνθρώπων πάντων ἐπισκιοῦντες, μαλίστ' αὐ λoγίσταται εἰσι μακρὰ τῶν ἐγὼ εἰς διαπείραν ἀπικερμῆν. Τροφὴ δὲ ζῆς τοιγὰρ δὴ χρεώνται· συρμαίνουσι τρεῖς ἡμέρας ἐπέξῃ μῆτος ἑκάστου, ἐμτοῖσι θηρώμενοι τῇ ὑγίειῃ καὶ κλυσμασί, νομιζόντες ἀπο τῶν τρεφόντων σίτῃν πάσας τὰς ἰουτούς τοῖσι ἀνθρώποισι γίνεσθαι. Εἰσι μὴν γὰρ καὶ ἄλλως Αἰγυπτίοι μετὰ Λίβυας ὑγιερύσονται πάντων ἀνθρώπων, τῶν ὄρειων (ἐμοὶ δοκεῖν) ἰνίκα, ὅτι οὐ μεταλλάσσουσιν αἱ ἄραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ ἰουταὶ μαλίστ' αὐ γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὄρειων μαλίστ' αὐ. Λετοφάγειουσιν δὲ ἐκ τῶν ὀλυσίων πεινυῖαις ἀρτῶν, τοὺς ἐκείνοις κυλλήσῃσι ὀνομαζούσι· οἷα δ' ἐκ κρείωνι πεποιήμεναι διαχρεώνονται· οὐ γὰρ σφι εἰσι ἐν τῇ χώρῃ ἀμπέλαι· ἰχθυῶν δὲ τοὺς μὲν, πρὸς ἡλίον ἀνηκάντες, ὤμων σίττονται, τοὺς δ' ἐξ ἁλμῶν τισταρχιυμένους· ὀρεῖων δὲ τοὺς τε ὀρτυγας, καὶ τὰς ἰησάας, καὶ τὰ μικρὰ τῶν ὀρεῖων ὅμα σίττονται, προταρχιυσαντίς· τὰ δὲ ἄλλα ὅσα ἡ ὀρεῖων ἡ ἰχθυῶν ἐστὶ σφι ἐχόμενα, χωρὶς ἡ ὅκαοι σφι ἴσοι ἀποδιδέχεται, τοὺς λοιποὺς ὀπτοὺς καὶ ἰφθαῖς σίττονται.

2. Ἐν δὲ τῇσι συνουσίῃσι εὐδαιμοσί αὐτῶν, ἰππῶν ἀπο δεικνύου γίνονται, περιφέρει αὐτῶν νεκροὶ ἐν σελῇ ξυλίοι πεποιήμενοι, μεμιμημένοι ἐς τὰ μαλίστ' αὐ γράφῃ καὶ ἐργῶ· μεγάθους ὅσον τε κατὴ πηχυαί, ἡ δὲ πηχυν· δεικνύς δὲ ἑκάστῳ τῶν συμποσίων, λέγει, Ἐς τοῦτον ὄρειον, πίνε τε καὶ τέρπειν· ἔσται γὰρ ἀποβαίνει τοιοῦτος. Ταῦτα μὲν παρὰ τὰ συμποσία ποιεῖται.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the *Linus* of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch; and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and, in earlier times, their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age: if a young person meet his senior, he instantly turns aside to make way for him; if a senior enter an apartment, the youth always rise from their seats; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call *calasiris*, is made of linen, and fringed at the bottom; over this they throw a kind of shawl made of white wool; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean: whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity; they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death: this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circum-

3. Πατριοὶ δὲ χρεώμενοι νομοῖσι, ἀλλὰ οὐδὲν ἐπικτενῶνται τοῖσι, ἀλλὰ τι ἀπ᾽ αὐτῶν ἐστὶ νομίμα· καὶ δὴ καὶ αἰσῆμα πρὸς τὸ Δίος, ὅσπερ ἐν τῇ Φοινικῇ αἰδέϊμος ἐστὶ καὶ ἐν Κοπρῇ καὶ ἐν ἄλλῃ κατὰ μῆτοι ἐθελοντομαίχαι· συμφερεται δὲ αὐτὸς εἶναι τοὶ οἱ Ἕλλησι Δίον νομαζόντες ἀνδρῶσι· ὥς τις πολλὰ μὲν καὶ ἀλλὰ ἀποθαυμάζειν μὲν τὴν περὶ Αἰγυπτου εἶσθαι· ἐδὲ δὴ καὶ τοὶ Δίον ὁλοθὶ ἔλαβον ταυθόμα· φαίνονται δὲ αὖ κατὰ ταυτοὺς ἀνδόντες· ἐστὶ δὲ Αἰγυπτιστῶν ὁ Δίος καλεῖται Μαιερως. Εἴπωσι δὲ μὲν Αἰγυπτίοι τοῦ πρώτου βασιλευσάτος Αἰγυπτου παῖδα μνησθῆναι γενέσθαι· ἀποθανόντα δ' αὖτοὺς αἰσῆσι, θρηνοῖσι ταυτοῖσι ὑπ' Αἰγυπτίων τιμῆσθαι· καὶ ποιεῖν τι ταυτὴ καὶ πρώτῃ καὶ μνησθῆ σφίσι γενέσθαι.

4. Συμφερεται δὲ καὶ ταυτὶ ἄλλο Αἰγυπτίοι Ἕλλησι μνησθῆναι Λακιδαιμονίοι. οἱ γὰρ τοῖσι ταυτοῖσι πρὸς βυτίοις συντυχάνοντες, ἀκούσι τῆς οὐδὲν κατεκτείνονται καὶ πρὸς τοῖσι, ἐξ ἰδρῆς ὑπαισθῆσθαι· ταυτὶ μῆτοι ἄλλοις Ἕλλησι οὐδαμῶς συμφερεται. Ἀπὸ τοῦ προσηγορευθῆναι ἀλλήλους ἐν τῇσι ἰδαίσι προσηγοῦσι, κατείντες μέχρι τοῦ γένεσθαι τῇ χεῖρι·

5. Ἐπιδιδασκὶ δὲ κίθωνας λυγροὺς, πρὶν τὰ σκελεὰ θυσιάζοντους, οὓς καλεῖται καλασίρις· ἐπὶ ταυτοῖσι δὲ εἰρὶναι ἱμάτια λυγρὰ ἐκαστὸν ἄνθρωπον φορεῖται· οὐ μὲν τοῖς ἐς γὰρ τὰ ἱερά εὐφραίνεται εἰρὶναι, οὐδὲ συγκρατασθῆναι σφί· οὐ γὰρ οἷον· ὁμολογοῦσι δὲ ταυτὰ τοῖσι Ὀρφικοῖσι καλεῖται καὶ Πυθαγορείοι· οὐδὲ γὰρ ταυτὴν τὴν εἰρὴναι μετεχόντα, ὅσιν ἐστὶ ἐν εἰρηνίοις ἱμάσι βαφθῆναι· ἐστὶ δὲ περὶ αὐτῶν ἱερός λόγος λογομαχίας.

6. Καὶ ταυτὶ ἄλλο Αἰγυπτίοις ἐστὶ ἐξουθενῆσθαι· μὲν τὴν καὶ ἡμέρῃ ἑκάστη θανὶ ὅτε ἐστὶ καὶ τῇ ἑκάστῃ ἡμέρῃ γένεσθαι, τοῖσι ἐγκυρῆσαι, καὶ ὅπως τελειωθῆσαι, καὶ ὅποιος τις ἐστὶ· καὶ ταυτοῖσι τὴν Ἕλλησι οἱ ἐν ποιῆσαι γινώσκονται ἐξουθενῆσθαι· τὰ τε πλὴν σφίσι αἰσῆσθαι καὶ τοῖσι ἄλλοις ἀπ᾽ αὐτῶν ἀφαιρῆσθαι. Γινώσκου γὰρ τὰ τε, φελασσοῦσι γὰρ φελασσοῦσι.

stance occurs, they commit the particulars to writing, and mark the events which follow it: if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their deities. There are in this country oracles of Hercules, of Apollo, of Minerva and Diana, of Mars and of Jupiter; but the oracle of Latona at Buto is held in greater estimation than any of the rest: the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised: one physician is confined to the study and management of one disease; there are of course a great number who practise this art; some attend to disorders of the eyes, others to those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men on their parts do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrmanians, and Mysæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon

νοι το ἔοικαι· καὶ ἡ κατὰ ὕλην παρὰ πλεονεξίαν τούτων γίνεται, κατὰ ταῦτα νομίζουσι ἀποδεχίσθαι.

7. Μαντική δὲ αὐτοῖσι ὥδε διακρίνεται· ἀνθρώπων μὲν οὐδὲν προσκρίνεται ἡ τέχνη, τῶν δὲ θίων μετιξίτεροις. Καὶ γὰρ Ἡρακλῆος μαντικὴν αὐτοῦ ἐστὶ, καὶ Ἀπολλωνίου, καὶ Ἀθηνῆς, καὶ Ἀρτεμίδος, καὶ Ἀγρίου, καὶ Διός· καὶ οὐ γὰρ καλίστῃ ἐν τιμῇ ἀγορεύει πάντων τῶν μαντικῶν, Ἀθηνῶν ἐν Βουταῖς πολλοὶ ἐστὶ· οὐ μὲντοι αἰγὲ μαντικῶν σφί κατὰ ταῦτα ἴσθασι, ἀλλὰ διαφοροὶ εἰσι.

8. Ἡ δὲ ἰητρικὴ κατὰ ταῦτα σφί διδάσθαι· μὴς ἰουσου ἱεσθός ἰητρος ἐστὶ, καὶ οὐ πλεονῶν· πάντα δ' ἰητρῶν ἐστὶ πλεονῶν· αἱ μὲν γὰρ, οφθαλμῶν ἰητροὶ κατισθῆσιν· οἱ δὲ, κεφαλῆς· οἱ δὲ, οδοντῶν· αἱ δὲ, κατὰ ἰσθμῶν· οἱ δὲ, τῶν ἀφαισίων ἰατρῶν.

9. Θρηνοὶ δὲ καὶ τάφαι σφίν, εἰς αἰδὲ· τοῖσι μὲν ἀπογεύεται ἐκ τῶν οἰκῶν ἀνθρώπων, τοῦ τις καὶ λόγος ἡ, το βήλο γενοῖς πᾶσι τοῖς ἐκ τῶν οἰκῶν ταύτων κατὰ τὴν ἐπὶ πλεονεξίαν τὴν κεφαλῇ πηλῇ ἡ καὶ τοῦ προσώπου· κρηκτὰ ἐν τοῖσι οἰκῆσι λιπούσας τὴν νεκρῶν, αὐταὶ αἰσθάνονται τὴν πολλὴν σφροδρῶμεται, τυπτόνται ἐπιζώσμεναι, καὶ φαινοῦσαι τοὺς μαζοὺς· σφί δὲ σφί αἱ προσήκουσαι πᾶσαι· ἐπεὶ δὲ οἱ ἀνδρες τυπτόνται, ἐπιζώσμενοι καὶ οὗτοι· ἐπὶ δὲ ταῦτα ποιήσας οὕτως ἐς τὴν ταρῆχιν νομίζουσι.

10. Πρὶν δὲ ἀκίεσθαι ἐπὶ τὸν Ἰσθμὸν, πρῶτους αἰρεῖται Γετας τοὺς ἀσπασίζοντας. Οἱ μὲν γὰρ δὴ τοὶ Σαλαμυδῆσσοι ἐχόντες Θρηκίς, καὶ ὑπὲρ Ἀπολλωνίης τε καὶ Μεσαμβρίας πολλοὶ οἰκημένοι, καλλυμένοι δὲ Κυρμιαῖαι, καὶ Μυψαῖοι, ἀμαχῆτι σφίς αὐτοὺς παρέδωκεν Δαρκίω. Οἱ δὲ Γεταί, πρὸς ἀγῶνα

reduced; these of all the Thracians are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years they choose one by lot, who is to be dispatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this—Three amongst them are appointed to hold in their hands three javelins, whilst others seize by the feet and hands the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the Deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another; giving him, whilst yet alive, their commands. This same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their God; and they seriously believe that there is no other Deity.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos, in the service of Pythagoras, son of Mnesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place where they were to remain in the perpetual enjoyment of every blessing.

μοσύνη τραυμασται, αὐτίκα ἀνυλάνθῃσι, Θρήνοι ἰσότης ἀφ' ἀρεπτάταις καὶ δικαιοτάταις.

11. Αἰστανίζονται δι' τοὺς δι' τοὺς τροποὺς οὐτὶ ἀποθήκεται αὐτοὺς νομίζοντι, ἵνα τι τοὺς ἀπυλλομένοι παρὰ Ζαμολξὴν διαμνησθῇ· οἱ δὲ αὐτοὶ τῶν αὐτῶν τοῦτοι νομίζοντι Γεβιλαῖζας, διὰ πεινιταριδὸς δι' τὸν παλῶν λαχόντα αἰεὶ σφίσιν αὐτίκα ἀποσπαρακτοὺς ἀγγυλοὺς παρὰ τὸν Ζαμολξὴν, ἐντελλόμενους τὰς αὐτοὺς ἐκαστὸς δύναιται. Περικτοὺν δὲ οὐδ' οἱ μὴ αὐτοὶ τὰς θύτης, ἀκοιτία τρία ἔχουσι· ἀλλοὶ δὲ διαλαβόντες τὸν ἀπὸ περικτοῦ παρὰ τοῦ Ζαμολξὴν τὰς χεῖρας καὶ τοὺς πόδας, ἀσκαίνοσάντες αὐτοὺς μετῴρου, ῥίπτουσι εἰς τὰς λογχάς. Ἡ μὲν δὲ ἀποθήκη ἀσκαίνορος, τῆσι δὲ ἰλίαις ὁ θεὸς δύνει ἵνα μὴ δι' μὴ ἀποθήκη, αἰτινίζονται αὐτοὺς τοὺς ἀγγυλοὺς, φασινεὶ μὴ ἀνδρᾶ κακῶν οὐκ αἶ. Αἰτιησάμενοι δὲ τούτων, ἀλλοὶ ἀποσπαρακτοὺς ἐντελλόμενοι δι' ἐπὶ ζῶντι. οὗτοι οἱ αὐτοὶ Θρήναις καὶ πρὸς βροτῇ τι καὶ ἀσφραγῇ τοξέοντες ἀναπρὸς τὸν οὐρανόν, ἀπειλοῦσι τῶν θεῶν οὐδὲνα ἄλλων θένον νομίζοντες οὐκ αἶ μὴ τοὺς σφίτεροι.

12. Ὡς δὲ ἐγὼ πυνθασαίμαι τῶν τοὺς Ἑλλήσποντον οἰκοῦντων Ἑλλήνων καὶ Πόντων, τοὺς Ζαμολξὴν τοῦτοι ἰσότης αἰθρῶν, δουλεύσαι ἐν Σαμῶν· δουλεύσαι δὲ Πυθαγόρῃ τῶν Μήσαρχων· ἐνθεῦντι δὲ αὐτοὶ γινόμενοι ἐλευθεροὶ, χρημάτων πησασθαι συχνα· κτησάμενοι δὲ, ἀπὸ λείπει εἰς τὴν αὐτοῦ· ὅτι δὲ κακοῦναι τι ἰσότης τῶν Θρήνων καὶ ὑπαφροισίεων, τοὺς Ζαμολξὴν τοῦτοι ἐπιστάμενοι δίδονται τι ἰσότης, καὶ ἤμας βαθυτέρᾳ ἢ κατὰ Θρήναις (οἷα Ἑλλήσι τι ὁμιλῶντα καὶ Ἑλλήνων οὐ τῶν ἀσθενιστῶν σοφιστῶν Πυθαγόρῃ) κατασκευασθῆναι ἀνδράσι, ὅς τοι παιδοκτοῦνται τῶν ἀσφίω τοὺς πρώτους, καὶ συνήκοντα, ἀπαδιδάσκων ὡς οὐτὶ αὐτοὺς, οὐτὶ οἱ συμποταὶ αὐτοῦ, οὐτὶ οἱ ἐκ τούτων αἰεὶ γινόμενοι ἀποθνήσκονται, ἀλλ' ἔχουσι εἰς χωρὶν τοῦτοι ἵνα αἱ περιμενέουσιν ἔξωσι τὰ πάντα ἀγαθὰ ἐν φ' αἱ ἐποιεῖ τὰ κατὰ λχόντα, καὶ ἐλπίς, τὰτα, ἐν τούτῳ

καταγαμιον οικημα, ποιεῖται· ὡς δι' οἱ πατελειως οχι το
 οικημα, εκ μιν ται Θρηκων ηφανισθη· καταδας δι κατα
 ες το καταγαμιον οικημα, διατατο επ' ιτια τρια· οἱ δι μιν
 ποδοιον τι και επιβιοι ὡς τιθιεντα· τιταρτη δι ιτα ιφωη
 τοισι Θρηξι, και εντα πιθαια σφι εγιγνιτο τα ελαγι ο Ζαμολ-
 ξις. Ταυτα φασι μιν ποιησαι.

13. Εγω δι περι μιν τουτου και του καταγαμιου οικηματες
 ουτε απιστω, ουτε αι πισθιωνται λινη· δεκα δι πολλοισι ιτισι
 προτεροι ται Ζαμολξιν τουτοι γινισθαι Πυθαγοριω· αιτι δε
 εγιγνιτο τις Ζαμολξις αιθερπας, εν' ισι δαιμων τις Γιτησι
 ουτος επιχωριος, χαιριτω· ουτοι μιν δη τροφη τοιουτω χριω-
 μενοι, ὡς εχαιρωθησαν ὑπο Δαρειου και Περσισι· ιπιστο το
 αλλω σφρατω. Herodotus.

DORIC.

14. Α πειια, Διοφωντι, μοια τας τεχνας εγχει·

Αυτα τε μαχθοιο διδασκαλος· ουδε γαρ ενδη

Αιδασιον εργατιναι· και περιχοντι μεριμναι·

και ολιγον ευκτος τις επιψαυσθαι τοι ὑπιοι,

Αιφιδιοι βορυδυσσιν εφισταμιναι μελιδναι.

Ιχθυοφωρρωστας ες εμης δυο κειντο γεροντες,

Στρυσταμιναι βρυον αυον ὑπο πλεκταις καλυβαισι,

Κεκλιμιναι τοιχω τω φυλλισω· εγγυθι δ' αυταιν

Κειτο τα ταιν χειροιν αθληματα, τοι καλαθισκοι,

Τοι καλαμοι, τωγκιστρα, τα θυκιοεντα τι ληδω,

Ορκειαι, κυρτοι, και εκ σχοιων λαδυσινθαι,

Μηρινθαι, κωας τε, γερον δ' επ' ερισμασι λεμβος.

Νιρβηι τας κεφαλας φορμος βραχυς, εματα, πιλοι.

Ουτος τοις αλιευσιν ο πας ποιος, ουτος ο πλουτος.

Ουδεις δ' ου χυτραν εχ', ου κυνα· πατα περισσα,

Παντ' εδοκε της αγρας· πειια σφιν ιταιρα,

None visited their shed, save every tide,
 The wanton waves that wash'd its tottering side.
 When half her course the moon's bright car had sped,
 Joint labour rous'd the tenants of the shed;
 The dews of slumber from their eyes they clear'd,
 And thus their minds with pleasing parley cheer'd:
A. I hold, my friend, that trite opinion wrong,
 That summer nights are short when days are long.
 Yes—I have seen a thousand dreams to-night,
 And yet no morn appears, nor morning light: 30.
 Sure on my mind some strange illusions play,
 And make short nights wear heavily away.
B. Fair summer seasons you unjustly blame,
 Their bounds are equal, and their pace the same;
 But cares, Asphalion, in a busy throng,
 Break on your rest, and make the night seem long.
A. Say, hast thou genius to interpret right
 My dream? I've had a jolly one to-night.
 Thou shalt go halves, and more thou can'st not wish,
 We'll share the vision as we share our fish. 40
 I know thee shrewd, expert of dreams to spell;
 He's the best judge who can conjecture well.
 We've leisure time, which can't be better spent,
 By wretched carles in wave-wash'd cabin pent,
 And lodg'd on leaves; yet why should we repine,
 While living lights in Prytaneum shine?
B. To thy fast friend each circumstance recite,
 And let me hear this vision of the night.
A. Last evening, weary with the toils of day,
 Lull'd in the lap of rest secure I lay; 45
 Full late we supp'd, and sparingly we eat;
 No danger of a surfeit from our meat.
 Methought I sat upon a shelfy steep,
 And watch'd the fish that gambol'd in the deep;
 Suspended by my rod, I gently shook
 The bait fallacious, which a huge one took;
 (Sleeping, we image what awake we wish;
 Dogs dream of bones, and fishermen of fish.)
 Bent was my rod, and from his gills the blood
 With crimson stream distain'd the silver flood. 50

Θυδᾶς δ' εἰ μισοῖν γένται, πάντα δι' αὐτῇ
 Θλιβομένη καλῶσαι τρυφεροὺς προσεπαχεῖ θαλάσσης.
 Οὐκὰ τοι μετὰ τοι δάκρυον ἀνὺν ἄρμα σιλαίας,
 Τους δ' ἄλκιος ἔχει φιλος παῖς· ἐκ βλεφάρων δὲ
 Ὑπτιοὶ ἀπώταμοι σφίτερας φρεσὶν ἥρβον φέδαν·

20

Α. Ὑπνιδόται φιλεῖ πάντες ὅσοι τὰς νυκτὰς ἐφασκόν
 Τῷ θέρει μινυθόν, ὅτε ταμῆα μακρὰ φέρει Ζηνός·
 Ἡδὴ μυρὶ ἐσθδοὶ οὐεράτα, κενυδίω αἶας
 Μὴ λαδομένη; τί το χρημα; χρεῖον δ' αἱ νυκτεῖς ἐχέοντι.
 Β. Ασφαλίην, μεμψή το καλοὶ θέρος· οὐ γὰρ ὁ καιρὸς
 Ἀυτοματὸς παρέβα τοῖς ἰαν δάκρυον· ἀλλὰ τοῖς ὕπτιοι
 Α φροντίς κοπταῖσα, μακρὰν τὰν νυκτὰ ποιεῖ τιν·

Α. Ἀρ' ἐμαθὲς κρίνειν ποτ' ἐνυπνία; χρηστὰ γὰρ εἶδον·
 Οὐ σὶ θείῳ τῶμων φαντασματος ἤμην ἀμοιβόν·
 Ὡς καὶ τὰν ἀγρῶν, τῶν τεράτων πάντα μερίζειν.

30

Οὐ γὰρ νικᾷ κατὰ τοῖς νοοῖ· οὐτὸς ἀριστὸς
 Ἐσθ' ἐν οὐεροκρίτας, ὁ διδασκαλὸς ἐσθ' ἐκ παρ' ὧν οὐς.
 Ἀλλως καὶ σχολῇ ἐσθ'· τί γὰρ ποιεῖν αὐτὸς ἔχει τις
 Κείμενος ἐν φυλλαῖς ποτὶ κύματι, μὴδὲ καθιυδῶν
 Ἀσμένιος ἐν ῥαμνῶ; τὰ δὲ λυχίοι ἐν πρυτανείῳ·
 Φαντὶ γὰρ αἰὲν ἀγρῶν τοδ' ἔχον. Β. Λέγει μοι ποτε νυκτὸς
 Οψίν, πάντα τέφρῃ δὲ λεγῶν μινυσοὶ ἵταιρῳ.

Α. Δειλὸν ὥς κατεδάχθον ἐν ἐναλίοις ποιοῖσιν,
 Οὐκ ἦν μαι πολυσίτος· (ἐπεὶ δειπνυνίτις ἐν ὥρῃ,
 Εἰ μινυθῇ, τὰς γαστρίδας ἐφειδομένη) εἶδον ἐμαντόν·
 Ἐν πέτρῃ μεμῶντα· καθίζομενος δὲ δάκρυον
 Ἰχθυῖας, ἐκ καλάμῳ δὲ πλανοὶ κατεσθίον ἐδῶδαν.
 Καὶ τίς τῶν τρυφερῶν ἀρεξάτο· καὶ γὰρ ἐν ὕπτιοις

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I stretch'd my arm out, lest the line should break;
 The fish so vigorous, and my hook so weak !
 Anxious I gaz'd; he struggled to be gone :
 ' You're wounded—I'll be with you, friend, anon—
 ' Still do you teaze me ?' for he plagu'd me sore ;
 At last, quite spent, I drew him safe on shore,
 Then grasp'd him with my hand, for surer hold,
 A noble prize, a fish of solid gold !
 But fears suspicious in my bosom throng'd,
 Lest to the god of ocean he belong'd; 70
 Or, haply wandering in the azure main,
 Some favourite fish of Amphitrite's train.
 My prize I loos'd, and strictest caution took,
 For fear some gold might stick about the hook;
 Then safe secured him, and devoutly swore
 Never to venture on the ocean more ;
 But live on land as happy as a king.
 At this I wak'd : what think you of the thing ?
 Speak free, for know I am extremely loth,
 And greatly fear to violate my oath. 80
 B. Fear not, old friend; you took no oath, for why ?
 You took no fish—your vision's all a lie.
 Go search the shoals, not sleeping, but awake,
 Hunger will soon discover your mistake ;
 Catch real fish; you need not sure be told
 Those fools must starve who only dream of gold.

CYCLOPS AND THE SEA NYMPH.

15. No remedy the power of love subdues;
 No medicine, dearest Nicias, but the muse;
 This plain prescription gratifies the mind
 With sweet complacence—but how hard to find !
 This well you know, who first in physic shine,
 And are the lov'd familiar of the nine.
 Thus the fam'd Cyclops, Polypheme, when young,
 Calm'd his fond passion with the power of song;
 When blooming years imbib'd the soft desire,
 And Galatea kindled amorous fire : 10

Πᾶσα κοινὴ ἀρτὴς μαίνεται· ἰχθυὶα κρημνί.
 Χω μὲν τρωγμίστρε· ποτίσθηντο, καὶ ρέει αἷμα·
 Τὸν καλαμὸν δ' ὕπο τοῦ κτηνματοῦ ἀγκυλὸν εἶχον.
 Τῷ χερὶ τεινομένο, περὶ κινάδαλον ἔφρον ἀγνία,
 Πῶς μὲν ἰλὼ μεγάλῃ ἰχθυὶ ἀφανροτέροισι σιδαροῖς·
 Εἰδ' ὑπομμηνασπὸν τῷ τραυματὸς, ἀε' ἐμὲ τυξέης;
 Καὶ τυξή χαλκίπῳ· καὶ οὐ φειγόμενος εἴπεινα.
 Ηἴνυσ' ἰδὼν τοὶ ἀεθλοῖ· ἀπηλκυστὰ χερσίοι ἰχθυὶ
 Παντὰ τῇ χερσὶ πεπικασμένοι· αἰχὴ δὲ δόμα
 Μὴ τι Ποσειδάσῃ πάλαι πεφίλακτος ἰχθυὶ,
 Ἡ ταχα τὰς γλαυκάς κορυμνίαν Ἀραφίτρετης.
 Ἡρίμα δ' αὐτοὶ ἐγὼ ἐκ τρωγμίστρε ἀπείλυστα,
 Μὴ ποτε τῷ σθόματος τ' ἀγκυμίστρε χερσίοι εἶχον.
 Καὶ τοὶ μὲν πεισίστρε· κατηγὼν ἐπ' ἠπείροιο.
 Ὄμωσται δ' οὐκέτι λοιποὶ ὕπερ πύλαγονος ποδὰ θνήσκω,
 Ἀλλὰ μῆτερον ἐπὶ γῆς, καὶ τῷ χερσὶν ὤκιστον.
 Ταῦτα μὲ κῆρυγες· Τὸ δ' ἄξιον λοιποὶ εἰρεῖν
 Τὰν γυναικῶν· ἔρπον γὰρ ἐγὼ τοὶ ἐκπύματα τὰρβω.
 Β. Καὶ σὺ γὰρ μὴ τρεῖσσι· οὐκ ἄμωσται· οὐδὲ γὰρ ἰχθυὶ
 Χερσίοι εἰδὲς ἡ ἔφρον· ἰσάει δὲ ψευδιστὶν οὐσῶ.
 Εἰ δ' ὅπως, οὐ κινάσται τὴν τα χερσὶν ταῦτα ματίσσει,
 Ἐλπίς τῶν ὅπως ζῆται τοὶ σαρμῶν ἰχθυὶ
 Μὴ σὺ θνήσκῃ λήρῃ καὶ τῷ χερσὶν οὐσῶ.

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15. Οὐδὲ ποτὶν ἐρωτᾷ πεφύκε· φαρμακὸς ἀλλὰ,
 Νίκαια, οὐτ' ἐγχερίστον, ἐμὴν δόκη, οὐτ' ἐπιπαστόν,
 Ἡ τὰν Πιριδὶς· κορυμνίαν δὲ τὸ τοῦτο καὶ αἶδω
 Γυνεῖ· ἐπ' ἀνθρώποις· ἔφρον δ' οὐ ρέδων ἐσθῆ.
 Γυνώσκω δ' οἷμαι τὴν καλῶς, ἰατροὶν ἔσται,
 Καὶ τὰς ἐπὶ δὴ πεφίλακτος· ἐξοχα μοῖσταις.
 Οὕτω γόνυ ἰμῶσται διαγ' ὁ Κελεῶν· ὁ παρ' ἡμῶν,
 Νεχάιος Πολυφάρμος, οὐκ ἦρατο τὰς Γαλατίας,
 Ἀρτὶ γυνάσκειν περὶ τὸ σθόμα τῶν κροτάφῳ τε
 Ἐρωτᾷ δ' οὐτὶ ρόδοις, σὺ μαλὸν, οὐδὲ κινάσταις;

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He gave no wreaths of roses to the fair,
 Nor apples, nor sweet parsley for her hair :
 Love did the tenor of his mind control,
 And took the whole possession of his soul.
 His flocks untended oft refus'd to feed,
 And for the fold forsook the grassy mead :
 While on the sedgy shore he lay reclin'd,
 And sooth'd with song the anguish of his mind.
 From morn to night he pin'd, for love's keen dart
 Had pierc'd the deep recesses of his heart : 20
 Yet, yet a cure he found ; for on a steep,
 Rough pointed rock, that overlook'd the deep,
 And with brown horror high impending hung,
 The giant monster sat, and thus he sung :
 " Fair nymph ! why will you thus my passion slight ?
 Softer than lambs you seem, than curds more white,
 Wanton as calves before the udder'd kine,
 Harsh as the unripe fruitage of the vine.
 You come when pleasing sleep has clos'd mine eye,
 And like a vision with my slumbers fly, 30
 Swift as before the wolf the lambkin bounds,
 Panting and trembling, o'er the furrow'd grounds.
 Then first I lov'd, and thence I date my flame,
 When here to gather hyacinths you came ;
 My mother brought you—'twas a fatal day ;
 And I, alas ! unwary led the way :
 E'er since my tortur'd mind has known no rest ;
 Peace is become a stranger to my breast :
 Yet you nor pity nor relieve my pain—
 Yes, yes, I know the cause of your disdain ; 40
 For, stretch'd from ear to ear with shagged grace,
 My single brow adds horror to my face :
 My single eye enormous lids enclose,
 And o'er my blubber'd lips projects my nose.
 Yet, homely as I am, large flocks I keep,
 And drain the udders of a thousand sheep ;
 My pails with milk, my shelves with cheese they fill ;
 In summer scorching, and in winter chill.
 The vocal pipe I tune with pleasing glee ;
 No other Cyclops can compare with me : 50

Ἀλλ' ὅλας μανίας, ἄγντα δὲ πάντα παρέρχαι.
 Πολλὰκι ται οἷς ποτὶ τ' αὐλοῖν αὐταὶ ἀπηνέον'
 Χλωραὶ ἐκ βοσκῆς· ὃ δὲ τῶν Γαλατῶν ἀνδρῶν,
 Αὐτῶ ἐπ' αἰῶνος, κατέκτανετ' ἑκατοῖστας·
 Ἐξ αὐαί, ἐρχόμενον ἔχον ὑποκαρδίον ἔλκος,
 Κυπρίος ἐκ μεγάλης, τὰ ὅς ἔπειτι παῖξε βελέμενον.
 Ἀλλὰ τὸ φαρμακὸν ἔμεν καθιζόμενον· δ' ἐπὶ πέτραις
 Ὑψήλας, ἐς πόντον ὄρωι, αἰδοί τοιαῦτα·
 Ὡ λευκα Γαλατῶν, τί τὸν φιλοῖντ' ἀποβάλλῃ;
 Λευκότερα πάντας ποτίδων, ἀπαλάντερα, δ' ἀνός,
 Μοσχῶν γαυροτέρα, φιαρύτερα, οὐφάκος ἑμίας.
 Φοιτῆς δ' αὐτῶν ὅκα γλυκύς ὑπὸς ἔχη με,
 Οἰχὴ δ' εὐθὺς ἰοῖσα ὅκα γλυκύς ὑπὸς ἀνῇ με.
 Φευγῆς δ' ὥσπερ ὅς· πολλοὶν λευκῶν ἀβήσασα.
 Πρασθῆναι μὲν ἐγὼ γε κατὰ τευ, αἰνικὰ πρᾶτον
 Ηῆδες ἑμᾶ συν ματρὶ, θελοῖσ' ὑπεκλίνετα Φύλλα
 Ἐξ ἀρεῶς δρεψάσθαι· ἐγὼ δ' ὁδὸν ἡγεμόνευο.
 Παντῶσθαι δ' ἐσίδων τυ καὶ ὑπὲρ οὐδεὶς πῶ νυν
 Ἐκ τῆν δυνάμει, τίς δ' οὐ μέλει οὐ μὰ Δὴ οὐδὲν,
 Γινώσκω χάριστα κορα τίνος οὐνεκα Φευγῆς
 Οὐνεκα μοι λασία μὲν ὄφρυς ἐπὶ παντὶ μετώπῳ
 Ἐξ ὥτος τίταται ποτὶ θυτὲρον ὥς, μὲν μακρὰ.
 Εἰς δ' ὀφθαλμὸς ἐπέσθ'· πλατύνει δὲ ῥίς ἐπὶ χίλιν
 Ἀλλ' αὐτὸς τοιαῦτος ἔστιν, βοτὰ χίλια βοσκῶν,
 Κῆκ τούτων τὸ κρατίσθιν ἀμειβομένην γαλα πίνω·
 Τυρὸς δ' οὐ λήπῃ μ', οὐτ' ἐν θέρῃ, οὐτ' ἐν σπάρῃ,
 Οὐ χημῶς ἀκρῶν· τὰρ σὺ δ' ὑπεραχθὺς αἰνῇ.
 Σφραδὲν δ' ὥς οὐτὶς ἐπέσθαι μὲν ἀδὲ Κυκλάδων,
 Τίς, τὸ φίλον γλυκὺ μάλον, αἶμα κημαντὸν ἀνδρῶν,
 Πολλὰκι νυκτὸς ἀνρῶν· τρεῖς δὲ τοὶ ἑνδεκά νεβρῶς,
 Πασσας μαυνοφόρους, καὶ σκυμῶς τεσσάρους ἀρκτῶν.
 Ἀλλ' ἀφίκου τυ ποτ' ἀμμε, καὶ ἱξῆς οὐδὲν ἐλασσον'

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Your charms I sing, sweet apple of delight !
 Myself and you I sing the livelong night.
 For you ten fawns, with collars deck'd, I feed,
 And four young bears for your diversion breed :
 Come, live with me ; all these you may command,
 And change your azure ocean for the land ;
 More pleasing slumbers will my cave bestow ;
 There spiry cypress and green laurels grow ;
 There round my trees the sable ivy twines,
 And grapes as sweet as honey load my vines : 60
 From grove crown'd Ætna, robed in purest snow,
 Cool springs roll nectar to the swains below.
 Say, who would quit such peaceful scenes as these,
 For blustering billows and tempestuous seas ?
 Though my rough form's no object of desire,
 My oaks supply me with abundant fire ;
 My hearth unceasing blazes—though I swear
 By this one eye, to me for ever dear,
 Well might that fire to warm my breast suffice,
 That kindled at the lightning of your eyes. 70
 Had I, like fish, with fins and gills been made,
 Then might I in your element have play'd,
 With ease have div'd beneath your azure tide,
 And kiss'd your hand, though you your lips denied ;
 Brought lilies fair, or poppies red that grow
 In summer's solstice, or in winter's snow.
 These flowers I could not both together bear,
 That bloom'd in different seasons of the year.
 Well, I'm resolved, fair nymph, I'll learn to dive,
 If e'er a sailor at this port arrive ; 80
 Then shall I surely by experience know
 What pleasures charm you in the depths below.
 Emerge, O Galatea ! from the sea,
 And here forget your native home like me.
 O would you feed my flock and milk my ewes,
 And, e'er you press my cheese, the runnet sharp infuse !
 My mother is my only foe, I fear ;
 She never whispers soft things in your ear,
 Although she knows my grief, and every day
 Sees how I languish, pine, and waste away. 90

Ταν γλαυκῶν δι θαλάσσης ἐκ ποτὶ χερσὶν ὀρεχθῆναι.
 Ἄδων ἐν ταύτῃ κἀφ' ἐμὴν ταν πυκτὰ διζῆναι.
 Εὐὲ δαφνὶ τῇ, ἐπὶ ῥαδιῶνι καταρυσσοί.
 Ἔστι μελαί κισσός, ἐπ' ἀμπέλους αἱ γλαυκῶναρ.
 Εὐὲ ψυχρὸν ὕδωρ, τὰ μοι αἱ πολυδιδυρὸς Ἀστὰ
 Λευκαί, ἐκ χυρῶν, ποτὶν ἀμύδρυστοι, προήκτι.
 Τίς κεν ταῦδε θαλάσσης ἐχρη ἡ κυμαθ' ἔλατο;
 Αἱ δὲ τοι αὐτὸς ἐγὼ δοκῶ λασσιώτερος ἡμῆς,
 Ἔστι δρυὸς ξύλα μοι, καὶ ὑπὸ σπυρὶ ἀκαμάτος πύρ.
 Καίωμενος δ' ὑπὸ τει καὶ ταν ψυχρὴν ἀνεχόμεναι,
 Καὶ τοι ἐν ῥ' ὀφθαλμοῖν, τὴ μοι γλυκερώτερον οὐδεν.
 Ὡ μοι ὅτ' οὐκ ἔτεκεν μ' αἱ μάτην βέσυχ' ἐχούσα,
 Ὡς κατέδυ ποτὶ τιν, καὶ ταν χεῖρα τει ἐφίλασα,
 Αἱ μὴ το σῶμα λῆς· ἐφείρον δὲ τοι ἡ κείνα λευκά,
 Ἡ μακρὴν ἀπαλαί, ἱρὺρα πλαταγῶνι ἐχούσαν.
 Ἀλλὰ τὰ μὲν θείως, τὰ δὲ γίνεταί ἐν χυμῶνι.
 Ὡς οὐκ ἀν τοι ταῦτα φέρειν ἅμα πάντ' ἰδυνασθῆναι.
 Νυν μοι αἱ κορυφαί, νυν αὐτοῖς νῦν γε μαθεύμεναι,
 Αἶκα τίς σιν καὶ πλεον ξένος ὦδ' ἀφικνῆται,
 Ὡς κεν ἰδῶτι ποθ' αἶδ' κατοικῆναι τὸν βυθὸν ὑμῖν.
 Ἐξενθῶς Γαλατῶν, καὶ ἐξενθῶσα λαοῖοι,
 Ὡς περ ἐγὼ νυν ὦδ' καθημένος, οἰκαδ' ἀπενθῶ.
 Ποιμαίνω δ' ἰθελὸς σιν ἐμὴν ἅμα, καὶ γὰρ ἀμελγῶν,
 Καὶ τυρὸν παῖσαι, ταμῖσόν δριμύνας ἐνίσαι.
 Ἀ μάτην ἀδίκῃ με μόναι, καὶ μεμφομαι αὐτά.
 Οὐδεν πα ποχ' ὕλως ποτὶ τιν φίλον εἶπεν ὑπὲρ μεν,
 Καὶ τανθ', ἀμάρ ἐπ' ἀμάρ ὄρωσα με λεπτοῦν εόντα,
 Φάσω ταν κεφαλὰν καὶ τὴν ποδάς ἀμφοτέρω μεν

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I, to alarm her, will aloud complain,
 And more disorders than I suffer feign;
 Say my head aches, sharp pains my limbs oppress,
 That she may feel and pity my distress.
 Ah Cyclops, Cyclops! where's your reason fled?
 If with the leafy spray your lambs you fed,
 Or ev'n wove baskets, you would seem more wise;
 Milk the first cow, pursue not her that flies:
 You'll soon, since Galatea proves unkind,
 A sweeter, fairer Galatea find. 100

ODE.

16. More happy than the gods is he
 Who, soft reclining, sits by thee;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly dimpled smiles.
 This, this, alas! alarm'd my breast,
 And robb'd me of my golden rest:
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.
 With subtle flames my bosom glows,
 Quick through each vein the poison flows, 10
 Dark dimming mists my eyes surround,
 My ears with hollow murmurs sound.
 My limbs with dewy chillness freeze,
 On my whole frame pale trembling seize,
 And losing colour, sense and breath,
 I seem quite languishing to death.

ANDROMACHE DISSUADING HECTOR FROM
BATTLE.

17. Too daring prince! ah, whither dost thou run,
 Ah! too neglectful of thy wife and son!
 And think'st thou not how wretched we shall be,
 A widow I, an helpless orphan he!
 For sure such courage length of life denies,
 And thou must fall thy virtue's sacrifice.
 Greece in her single heroes strove in vain,
 Now hosts oppose thee, and thou must be slain.

Σφυσσάει· εἰς κνήμην, ὅτε κρηρὸν ἀπαρμαι.
 ΦαῖΚυκλῶψ, Κυκλῶψ, περ σὺς φρεσὶς ἐκπεπνυμένη·
 Αἰεὶ ἐνθὺν ταλαεὺς τι πηλαίῃς, καὶ βάλλον ἀμυσσας
 Τοὺς ἀερεσσὶ φέροντας, ἀνέχεται φέλι μαλλὰν ἔχρους ναυέ.
 Ταῖν πάρεσσιν ἀμείλιχ'· τί τοι φειγνύται δίκης;
 Εὐρησθὲς Γαλατταῶν φρεσὶ καὶ καλλὺν' ἀλάων, Theophr.

EOLIC.

16. Φαίνεται μοι κηπος ἴσος θεοισίν
 Ἐμμέν' ὠνῆρ, ὅστις ἐναγίος τοι
 Ἰσδακί, καὶ πλάσιον αἰὶν Φανύ-
 -σας ὑπακούει.

Καὶ γέλας δ' ἱμεροῖν' το μοι μῆν
 Καρδίαν ἐν στήθεσιν ἐπτοασεν.
 Ὡς γὰρ αἰὶν σὲ, βροχίως μὲ φῶντας
 Οὐδὲν εἰδ' ἔκκ.

Ἀλλὰ καμμεν γλῶσσ' ἐαγῆ, αἰ δι λεπτόν
 Ἄντικα χρεὺν περ ὑποδεδρομακεῖν
 Ὀκπατῶσιν δ' οὐδὲν ὀρημί, βομβῶντες
 εἰ δ' ἀκούῃ μοι,

Καδδ' ἰδρὺς ἰσυχὸς χεῖρται, τρομὸς δι
 Πᾶσαν ἀγῆν, χλωροτέρη δι ποταῖς
 Ἐμμι· τίθεται δ' ὀλίγῳ πιδύσσει

Φαίνομαι ἄπνους. Sappho.

THE LANGUAGE OF HOMER.

17. Δαίμωνι, φρεσὶ σὶ το σπν μῦθος, αὐδ' ὀλεσθῆς
 Παιδὸς ἐκπύλασθον, καὶ ἐμ' ἀμάρτην, ἢ ταχὺ χεῖρ
 Σπν μῦθος, ταχὺ γὰρ σὶ κατακτανόμενῃ ἄρχειν,
 ἀμάρτην· ἐμμι δὲ καὶ ἐκφύει καὶ

Oh grant me, gods ! ere Hector meets his doom,
 All I can ask of heaven, an early tomb ! 10
 So shall my days in one sad tenor run,
 And end with sorrows as they first began.
 No parent now remains my griefs to share,
 No father's aid, no mother's tender care.
 The fierce Achilles wrapt our walls in fire !
 Laid Thebe waste, and slew my warlike sire !
 His fate compassion in the victor bred,
 Stern as he was, he yet rever'd the dead :
 His radiant arms preserv'd from hostile spoil,
 And laid him decent on the funeral pile : 20
 Then rais'd a mountain where his bones were burn'd :
 The mountain nymphs the rural tomb adorn'd,
 Jove's sylvan daughters bade their elms bestow
 A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell ;
 In one sad day beheld the gates of hell :
 While the fat herds and snowy flocks they fed ;
 Amid their fields the hapless heroes bled !
 My mother liv'd to bear the victor's bands,
 The queen of Hyppoplacia's sylvan lands : 30
 Redeem'd too late, she scarce beheld again
 Her pleasing empire and her native plain,
 When, ah ! oppress'd by life-consuming woe,
 She fell a victim to Diana's bow.

Yet, while my Hector still survives, I see
 My father, mother, brethren, all in thee :
 Alas ! my parents, brothers, kindred, all
 Once more will perish, if my Hector fall.
 Thy wife, thy infant, in thy danger share :
 Oh prove a husband's and a father's care ! 40
 That quarter most the skilful Greeks annoy,
 Where yon wild fig-tree joins the wall of Troy :
 Thou from this tower defend th' important post ;
 There Agamemnon points his dreadful host.
 That pass Tydides, Ajax, strive to gain,
 And there the vengeful Spartan fires his train.
 Thrice our bold foes the fierce attack have given,
 Or led by hopes, or dictated from Heaven.

Σὺν ἀφαιμαρτυρῇ χθρὰς δυνάμεις· οὐ γὰρ ἐστὶ ἀλλὰ
 ἔσθαι θαλπωρὴν, τίη αὖ σὺν ποτμοῖσι πιστοῖς,
 Ἀλλ' ἀχί· οὐδὲ μοι ἐστὶ πατρὸς καὶ ποτνια μητρός.
 Ἦτοι γὰρ πατέρ' αἶμα ἀπέκτανε διὸς Ἀχιλλεύς,
 Ἐκ δὲ πολὺν πέτρῃσι Κίλικας εὐ κατέκτανεν,
 Θῆβην ὕψιπυλον κατὰ δ' ἔκτανεν Ἥτιονα.
 Οὐδὲ μιν ἐξιστοῖξεν· σέβασσάτο γὰρ τογὶ θυμῷ·
 Ἀλλ' ἀρα μιν κατὰ κηρὸν σὺν ἐντοῖσι δαυδαλίοισιν,
 Ἡδ' ἐπὶ σῆμ' ἔχειν· περὶ δὲ Πύλλειας ἐφυτεύσας
 Νυμφαὶ Ὀρεστιάδες, κόουραι Διὸς αἰγιοχόου.
 Οἱ δὲ μοι ἐπὶ τὰ κασιγνήτοι ἐσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἦν κλονήματι αἰδὸς ἔσθ'·
 Πάντας γὰρ κατέπιφθε ποδάρκης διὸς Ἀχιλλεύς,
 Βούσιν ἐπ' ἑλντοδοῖσσι καὶ ἀργεννῇσι αἰέσσι.
 Μητέρα δ', ἡ βασιλευνὶ Ὑποπλάκῃ ὕληισσῃ,
 Τὴν ἐπὶ ἀρ' διὸς ἦγαγ' ἑμ' ἄλλοισι κτεταττοῖσιν,
 Ἄψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπὸ κρητὸν ἀποινα·
 Πατρός δ' ἐν μεγάροισι, βαλ' Ἀρτεμῖς, ἰοχαιρα.
 Ἐκτός· ἀταρ σὺ μοι ἐστὶ πατρὸς καὶ ποτνια μητρός·
 Ἡδὲ κασιγνήτος, σὺ δὲ μοι θαλῆρος παρὰ κρητὸν.
 Ἀλλ' ἀγε νῦν ἐλαίρε, καὶ αὐτοῦ μῦθον ἐπὶ πυργῷ,
 Μὴ παῖδ' ὀφθανικὸν θῆης, χερσὶν τε γυναικῶ·
 Λαόν δὲ σῆσον τὰρ ἱεῖνοι, ἐνθα μαλίστ' αἶα
 Ἀμείβετο· ἐστὶ πολλὴ, καὶ ἐπιδόμων ἐπλετο τύχος·
 Τρις γὰρ τῇ γ' ἐλθόντες ἐπὶ κρητῶν ὅι' ἀριστοί,
 Ἀμφ' Αἰάντε δύω, καὶ ἀγακλυτὸν Ἰδόμενεα,
 Ἡδ' ἀμφ' Ἀτρεΐδαν, καὶ Τυδείδαν ἀλκίμοτον υἱόν·

19

20

30

Let others in the field their arms employ,
But stay my Hector here, and guard his Troy. 50

18. But springing back, he stood before his horses
and chariot.

He depending on his beauty.

From Erebus the cruel fury heard.

Dardanian Priam, in counsel equal to the gods.

To boast to vanquish me with mighty force.

With tears his eyes were filled.

The hunter wounded him, when springing from his
den.

He fights assisted by the gods.

To the splendid walls of Troy.

Observing when the Grecians would rush from the
ships.

He sent another arrow from the string.

CHAP. LI.

PRIAM BEGGING THE BODY OF HECTOR FROM ACHILLES.

1. AH think, thou favour'd of the powers divine!

Think of thy father's age, and pity mine!

In me, that father's reverend image trace,

Those silver hairs, that venerable face;

His trembling limbs, his helpless person, see!

In all my equal, but in misery!

Yet now, perhaps, some turn of human fate

Expels him helpless from his peaceful state;

Think, from some powerful foe thou see'st him fly,

And beg protection with a feeble cry.

Yet still one comfort in his soul may rise;

He hears his son still lives to glad his eyes;

And, hearing, still may hope a better day

May send him thee, to chase that foe away.

Ἡκού τις σφιν ἐνὸπι' ἴπποισιν ἐλάσας,
 Ἡ νυ καὶ αὐτῶν θυμός πεπνυμένος ἀνέστη.

THE IONIC PARAGOGUE OF ΦΙ AND ΦΙΝ.

18. Ἀλλ' ἀναχωρήσας προσθ' ἵπποι' καὶ ὀχίσφιν ἐστή.

————— Ο δ' ἀγλαίηφι πεπνυμένος.

Ἐκλυες ἐξ Εὐρένοσφι, ἀμάλιχον πτορ ἔχουσα.

Δαρδανίδης Πριάμοις, θεοφιν μήτωρ ἀταλάντος.

Εὐχέσθαι ἐμὲ νικῆσαι κρατερήφι βίηφι.

———— Τῷ δὲ ἰὸ οὔσι, Δακρυοφιν πλήσθην.

———— Τον τ' ἐξ εὐνάφι θορόντα, Θρηνητῇ ἐτυχῆτι βάλων.

———— Ἐκ θεοφιν πολέμιζην.

———— Κατὰ Γαῖφιν κλυτὰ τεχνία.

Δρυμίνος ἵπποτε βανφιν ἀφορμήθεν Ἀχαιοι.

Ἄλλοι οἷος ἀπο νευρήφιν ἐλλένι. Hom.

CHAP LI.

HEXAMETER VERSE REDUCED TO PROSAIC ORDER, TO BE RETURNED INTO METRE.

1. ΜΝΗΣΑΙ σὸν πατρός, Ἀχιλλεὺς ἐτιμήει' θεός,

Τηλείκου, ὥσπερ ἔγνω, ἐπὶ ὅλῳ οὐδ' ἡγήραος.

Καὶ ποῦ μὲν πέριναίεται κήνον ἀμφίς εἶοντες

Τήρουσ' οὐδὲ εἶν' τις, ἀμύναι λούγον καὶ ἀζην

Ἀλλ' ἥνος γε νῆαι, ἀκούων, σθένει ζωστος

Ἐν θυμῷ χαίρει, τ' ἐλπεται ἐπὶ πάντα τ' ἡμάτα

Φίλον ἀφ' εἶσθαι υἱόν, ἰοῦσα ἀπὸ Τροίης.

Αὐτὰρ πάντα πότμος ἐγώ, ἐπεὶ ἀριστοῦς υἱὸς τέκος

Ἐν νερῇ Τροίῃ, δ' οὐτινα τῶν λελείφθαι φημι.

Ἦσαν μοι πενήτηνόντα, ὅτ' υἱὸς Ἀχαιῶν ἡλυθον.

No comfort to my griefs, no hopes remain:
 The best, the bravest of my sons are slain!
 Yet what a race! e'er Greece to Ilion came,
 The pledge of many a lov'd and loving dame!
 Nineteen one mother bore—Dead, all are dead!
 How oft, alas! has wretched Priam bled!
 Still one was left, their loss to recompense:
 His father's hope, his country's last defence.
 Him too, thy rage has slain! beneath thy steel,
 Unhappy, in his country's cause he fell!

For him, through hostile camps I bend my way,
 For him, thus prostrate at thy feet I lay;
 Large gifts proportion'd to thy wrath I bear;
 O hear the wretched, and the gods revere!

Think of thy father, and this face behold!
 See him in me, as helpless and as old!
 Though not so wretched: there he yields to me,
 The first of men in sovereign misery!
 Thus forc'd to kneel, thus groveling to embrace
 The scourge and ruin of my realm and race:
 Suppliant my children's murderer to implore,
 And kiss those hands yet reeking with their gore.

THE HONEY STEALER.

2. As Cupid, the sliest young wanton alive,
 Of its hoard of sweet honey was robbing a hive,
 The centinel bee buzz'd with anger and grief,
 And darted his sting in the hand of the thief.
 He sobb'd, blew his fingers, stamp'd hard on the
 ground,

And leaping in anguish, show'd Venus the wound;
 Then began in a sorrowful tone to complain,
 That an insect so little should cause so great pain.
 Venus smiling, her son in such taking to see,
 Said, "Cupid, you put me in mind of a bee;
 "You're just such a busy, diminutive thing,
 "Yet you make woeful wounds with a desperate sting."

Ἐννέακείδεκα μοι μὲν ἦσαν, ἐκ ἧς ἡδύνας,
 Τους δ' ἄλλους γυναικὶς εἵκτο μοι ἐνὶ μεγάροισι.
 Τῶν μὲν Ἀρης θυρὸς ὑποεῖσιν πολλὰν γούνατ'
 Ὃς δὲ οἷός μοι ἦν, δι' ἐρυτο αὖτις καὶ αὐτοὺς,
 Τὸν σὺ κλῖνας πρῶτην, ἀμυνομένοι πατρὸς περὶ,
 Ἐκτορᾶ· ἵνιχ' τοῦ νῦν ἱκάτω Ἀχαιῶν ἦσας,
 Παρὰ σέο λυτομένος, φέρω δ' ἀπὲρσις ἀποινα.
 Ἀλλ' ἰδὲ θεοὺς αἰδέομαι, αὐτοὶ τ' εἰλήσων, Ἀχιλῆυ,
 Σὺν κηστὰς πατρός· ἐγὼ δ' εἰλενοτέρους περ.
 Ἐτλην δ' οἱ τίς οὐκ ἄλλος ἐπιφθονίος βροτός,
 Ὅρεγισθαι σῆμα ποτὶ χερὶ παιδοφονοῖο αἰδρός.

20

2. Τὸν Ἔρωτα ποτ' κλέπτει κακὰ μελίσσα κεντᾶσι,
 Συλευμένοι κηρίον ἐκ σιμβλῶν· ἀκρὰ δὲ χεῖρῶν
 Δακτυλῶ ὑπενυξεν παῖδ'· ὃ δ' ἀλγεί, καὶ ἰφύσση χερὶ
 Καὶ ἐπαταξὶ τὰν γὰρ, καὶ ἄλατο· τὰ δ' Ἀφροδίτῃ
 Τὰν ὀδυρὰν δείξει, καὶ μεμφετο ὅττι γιγνέσθαι
 Θηρίον μελίσσα ἐντὶ καὶ ἄλικα ποιεῖ τραυμάτα.
 Γελασάσα χαματὴρ, τυ δ' οὐκ ἔστι ἴσος μελίσσῃ;
 Χὼ τὸν τοῦ ἐκ μὴν, δι' οὗ τοῦ τα τραυμάτα ἄλικα;

BATTLE.

3. Forth from the portals rush th' intrepid pair,
 Opposed their breasts, and stood themselves the war.
 So two wild boars spring furious from their den,
 Rous'd with the cries of dogs and voice of men;
 On every side the crackling trees they tear,
 And root the shrubs, and lay the forest bare;
 They gnash their tusks, with fire their eye-balls roll,
 Till some wide wound lets out their mighty soul.
 Around their heads the whistling javelins sung,
 With sounding strokes their brazen targets rung; 10
 Fierce was the fight, while yet the Grecian powers
 Maintain'd the walls, and mann'd the lofty towers;
 To save their fleet, their last efforts they try,
 And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings
 The dreary winter on his frozen wings;
 Beneath the low hung clouds the sheets of snow
 Descend, and whiten all the fields below:
 So fast the darts on either army pour,
 So down the rampires rolls the rocky shower; 20
 Heavy and thick resound the batter'd shields,
 And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm con-
 trives,
 False to himself, against himself he strives;
 For he that harbours evil in his mind,
 Will from his evil thoughts but evil find;
 And lo! the eye of Jove that all things knows,
 Can, when he will, the heart of man disclose;
 Open the guilty bosom all within,
 And trace the infant thoughts of future sin.
 O! when I hear the upright man complain,
 And, by his injuries, the judge arraign, 10
 If to be wicked is to find success,
 I cry, and to be just to meet distress;

3. Εκ δὲ τῶν αἰζάντε, μαχισθὴν προσθε πύλαων,
 Εοικότε συεῦσιν ἀγροτεροῖσι, τῶ τ' ἐν ὀρεῶσιν
 Λεχάται ἰοῖτα, κολοσυρτοὶ κυνῶν ἠδὲ ἀνδρῶν,
 Δοχμῶν τ' ἄττοσιν τε ὕλην ἀγυιῶν σφισιν περὶ,
 Ἐκταμνοῖτες πρυμνῶν, ὕπαι δὲ τε κομπὸς ὁδόντων
 Γίγνεται, ἔσσκε τις τε ἰλήται ἐκ θυμὸν βαλῶν·
 Ὡς χαλκὸς φαιστος κομπῆ ἐπὶ στήθεσφι τῶν,
 Βαλλομένων αὐτῇ· γὰρ ἐμαχόντο μάλα κρατερῶς,
 Πεπρωτοῖτες λαοῖσιν καθυπερθε, ἠδὲ βίηφιν·
 Οἱ δ' ἀρὰ χερμαδίοισιν ἀπὸ εὐδμητῶν πυργῶν
 Βαλλόν, σφῶν τ' αὐτῶν ἀμυνόμενοι, καὶ κλισίῶν,
 Ωκυπέρῳ νῆων τ'· νιφάδες δ' ὥς ἐραζέ πιπ' ὄν,
 Ἀς τ' αἰεμὸς ζῆας δαίητας, σκίοντα νιφέα,
 Κατεχίονι τερφείας ἐπὶ πούλυβοτερῇ χθονί·
 Ὡς βελί ἐρίον ἐκ τῶν χερσῶν, ἦμιν Ἀχαιῶν,
 Ἡδὲ καὶ ἐκ Τρῶων· ἀμφ' κορυθῆς δ' αὐτίκῃ αὖρον,
 Βαλλομένοι μύλαξισσι, νοπίδες καὶ ὀμφαλοῖσσιν.

10

4. Λιπρὴν τευχῶν κακὰ ἄλλῃ τευχῇ κακὰ οἱ αὐτῶν
 Ἡ δὲ βούλη κακῇ κακιστῇ τῇ βουλευσασί.
 Ὀφθαλμὸς Διὸς ἰδὼν πάντα καὶ νοήσας πάντα,
 Καὶ νῦν ἐπιδέκεται τὰ δ' αἰετ' ἐβέλησ'· οὐδὲ ἔλθῃ
 Οἷον δὲ καὶ τῇ δὲ δίκῃ ἐργῇ πολὺς ἴστος.
 Νῦν δὲ ἐγὼ αὐτὸς μὴτ' δίκαιος εἰ ἀνθρώποισι
 Εἴην, μὴτ' υἱὸς ἐμὸς· ἐπεὶ κακοὶ δίκαιοι ἄνδρες
 Ἐμμένει, οἱ γὰρ ἀδικητότεροι ἔχει μείζων δίκην·

May I nor mine the righteous path pursue,
 But int'rest only ever keep in view :
 But by reflection better taught, I find
 We see the present, to the future blind.
 Trust to the will of Jove, and wait the end,
 And good shall always your good acts attend.

These doctrines, Perses, treasure in thy heart,
 And never from the paths of justice part ; 20
 Never by brutal violence be sway'd ;
 But be the will of Jove in these obey'd.

In these the brute creation men exceed ;
 They, void of reason, by each other bleed ;
 While man by justice should be kept in awe,
 Justice, of nature well ordain'd the law.
 Who right espouses through a righteous love,
 Shall meet the bounty of the hands of Jove :
 But he that will not be by laws confin'd,
 Whom not the sacrament of oaths can bind, 30
 Who, with a willing soul, can justice leave,
 A wound immortal shall that man receive ;
 His house's honour daily shall decline :
 Fair flourish shall the just from line to line.

O Perses, foolish Perses, bow thine ear,
 To the good counsels of a soul sincere.
 To wickedness the road is quickly found,
 Short is the way and on an easy ground.
 The paths of virtue must be reach'd by toil,
 Arduous and long, and on a rugged soil, 40
 Thorny the gate, but when the top you gain,
 Fair is the future, and the prospect plain.
 Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well ;
 Wisely consid'ring, to himself a friend,
 All for the present best, and for the end :
 Nor is the man without his share of praise,
 Who well the dictates of the wise obeys ;
 But he that is not wise himself, nor can
 Harken to wisdom, is an useless man. 50

Ἀλλὰ εὐπὼ τὰ γ' ἰοῖσα τερπικέραυνοι Δία τελευτῶ.
 Ω Πέρση· δι' σὺ βαλλίῃς ταῦτα μετὰ σῆσι φρεσίν·
 10 Καὶ ἱππᾶσι δικῆς ἑνὸς ἐπιλήθῃς βίης δ' ἀμύμων·
 Κροίῳ γὰρ διτάξῃ τοὺς δὲ νόμοι ἀνθρώποισι,
 Θῆρσι μὲν καὶ ἰχθύσι καὶ πετεινοῖς οἰωνοῖς
 Ἀλλήλους ἰσθύνει, ἐπεὶ δικὴ οὐ ἐστὶν ἐπ' αὐτοῖς·
 Ἀνθρώποισι δ' ἐκὼν ἰδῶκε, ἡ ἀρεστὴ πολλοῖν
 Γίνεται· γὰρ εἰ τις κ' ἐθέλῃ ἀγορεύειν τὰ δίκαια
 Γινώσκων, Ζεὺς εὐρυοπα δίδωσι ὅλβον τῶ μιν τ'.
 Ὅς δὲ καὶ ἱκὼν μαρτυρήσῃν ὁμοσπᾶς ἐπιόρκων
 Ψεύσεται, ἐν βλάβῃ δὲ δίκῃ, ἀσπὴ ἡγεσθῶν·
 20 Τοῦ δὲ τ' ὕμνη ἀμαυροτέρῃ λιλαιπταὶ μεταπίσθιν·
 Ἄνδρες δ' ἐνορκου ἀμεινων ὕμνη μεταπίσθιν.

Νοεὶν ἰσθλα ἔριον ἐγὼ σοὶ δ', Πέρση, μέγα ἡπῆϊς·
 Ἔσθ' ἢ ἰλᾶδον καὶ ἰλίσθαι τὴν μείντοι κακότητα
 Ρῆιδιως· μὲν ὀλίγη ἴδος, ναίει μαλα δ' ἐγγυθί.
 Θεοὶ ἔθηκαν προπαροῖδιν τῆς δ' ἀρετῆς ἰδρώτα,
 Ἀθάνατοι, δὲ οἶμος μακρὸς καὶ ὀρθίος ἐπ' αὐτῇ,
 Καὶ τὸ πρῶτον τρηχὺς· ἐπὴν δ' ἔλθῃ εἰς ἄκρον,
 Δηκντα πελαί ρῆιδ' ἡ, περὶ βῶσα χαλεπῇ.

Οὗτος παλαιστὴς μὲν, ὃς ἰοῖται πάντα αὐτῶν,
 Φρασταμεινὸς τὰ κ' καὶ ἦν ἀμῶν ἔπειτα τίλος ἐς.
 30 Ἐσθλὸς δ' ἀκακὴς αὐτὸς πῖθηται· αἰποῖντι ἐν.
 Ὅσδε μὴ καὶ ἰοῖται αὐτῶν· μὴ ἀκούων ἄλλων
 Βαλλήσθαι ἐν θυμῷ, ὅδ' αὐτ' αἰσθ' ἀχρηστὸς.

THE SONG OF MENALCAS AND DAPHNIS.

S. M. Ye vales, ye streams, from source celestial sprung,
If e'er Menalcas sweetly pip'd, or sung ;
Feed well my lambs, and if my Daphnis need
Your flow'ry herbage, let his heifers feed.

D. Fountains and herbs rich pasturage, if e'er,
Sung Daphnis meet for nightingales to hear,
Fatten my herds ; if to these meadows fair
Menalcas drives, O feed his fleecy care.

M. When here my fair one comes, spring smiles around,
Meads flourish, and the teats with milk abound, 10

My lambs grow fat ; if he no longer stay,
Parch'd are the meads, the shepherd pines away.

D. When Milo walks, the flower-*enamour'd* bees
Work food nectareous, taller are the trees,
The goats bear twins ; if she no longer stay,
The herdsman withers, and the herds decay.

M. O goat, the husband of the white-hair'd flock !
Drink at the shady fount by *your* rock ?

'Tis there she lives ; and let young Milo know,
Proteus fed sea-calves in the deep below. 20

D. Not Pelop's lands nor Cræsus' wealth excite
My wish, nor speed to match the winds in flight ;
But in yon cave to carol with my friend,
And view the ocean while our flocks we tend.

M. To teats the drought, to birds the snare, the wind
To trees, and toils are fatal to the hind ;
To man the virgin's scorn. O father Jove !
Thou too hast languish'd with the pains of love.

ORESTES TO HIS TUTOR.

6. Thou faithfullest of friends, and best supporter of
my sinking fortunes, who daily showest me some fresh
tokens of thy affection and tenderness for me ! As a
generous courser, who, though old, loses not his cou-
rage in the greatest extremities, but kindles into his
ancient fires ; so you not only excite me by your coun-
sels, but give me your example. Wherefore give

HEKAMETER AND PENTAMETER.

- Μ. Παταμοί και αγκυαί, γινός θύοι, αἰ τι Μισυλίας
 Ο σφυκτὰς προφίλις πρὸς ποτ' ἄλλος κρεῖ,
 Ἐκ τὰς ἀνιδας ψυχὰς βοτάνει· ἢ δι' ἐνθ' ἄλλ'
 Δαφνίς δαφνίας εἶχεν, εἶχεν μὲν ἐλαστόν·
- Δ. Βοτάνει καὶ κρέναι, φῶται γλυκεροί, αἰσπρ' ὁμοιοί,
 Δαφνίς τοισιν ἀνδρῶσι μενισσέει,
 Πιπίετε το βουκόλιον τούτο· ἀνι τι Μισυλίας
 Ἀγῶγαι τῆδ', χαίρειν ἔμεν πάντα ἀφθονα.
- Μ. Ἐπρ' πάντα, νομοὶ δὲ πάντα, γαλαντὸς δὲ πάντα
 Πλεόνουσι εὐδαια, καὶ τρεφεται ταῖς νῆας, 19
 Εὐθ' ἂν καὶ καλά σπινισσεται· αἰ δ' ἂν ἀφαιρεθῇ,
 Χῶ ξηρὸς ποίμαι, καὶ βοτάναι τυφάι.
- Δ. Εὐθ' οἷς, εὐθ' διδουματοχοὶ αἰγῆς, ἐνθ' ἀνδρῶσι
 Πλεόνουσι σπινισσεται, καὶ ὕψις τρεφεται θένει·
 Εὐθ' Μίλων ὁ καλὸς ποσσὶν βαίνει· αἰ δ' ἂν κερταῖ,
 Χῶ βοτάναι τὰς βας, καὶ βοτὸς κρυπταί.
- Μ. Ὁ τραγὸς, κρεῖ ται λαοκαὶ αἰγῆς, ὡς ὅλας βαθεὺς
 Μυρσίον, ὡς ὅλας τρεφεται ἐνθ' ὅλας
 Τησὶ γὰρ ἐν τῇδ' ὡς ὅλας ἰθ' καὶ Μίλων λεγέ,
 Ὡς Πρωτοῦς, καὶ αἰ θείος, ἐνθ' ὅλας. 20
- Δ. Μήλας Πιλάτος μοι, μὴ ταλαπῆτα χρυσταί μοι
 Βίη εἶχεν, μὲν δὲ θείον προσι κερταί·
 Ἀλλ' εἶχεν τὰς ἀγκυὰς ἀνδρῶν ὑπὸ τὰς πύργους τῆδ'
 Σύν νομα μὲν εὐδαια ἐς ται Σπινισσεται ἄλλα.
- Μ. Χαίρειν φοβεροὶ μοι ἀνδρῶν διδρῶσι, ἀνδρῶν δ' ὕδαν,
 Ὑσπλάγξ δ' ὅριον, ἀνδρῶν τοῖς δὲ, λίτα.
 Ἀνδρὶ δὲ ποδὸς ἀπυλὰς παρθετικῆς· ὡς Ζεῦ, ὡς πύργους,
 Οὐ πρᾶσθαι μοι καὶ τῷ γυναικαφίλῳ.

IAMBIC.

6. Ὁ ἀνδρῶν προσι κερταί, ὡς σαφὴ μοι,
 Φινίς σπινισσεται γινός ἐνθ' ὅλας ἐς νῆας·
 Ὡς πρὸς γὰρ εὐδαια ἰππος καὶ γινός ἢ,
 Οὐκ ἀπυλῶσι θυμοὶ ἐν τοῖς δεινοῖς,
 Ἀλλ' ἰσῆσι ἐνθ' ὅλας· ὡς αὐτῶς δὲ συ,
 Ὡς πρὸς τ' ἡμᾶς, καυτὸς ἐπρὶ ἐν πρῶτοις.
 Τοίγαρ δὲ λησὼν μὲν τὰ δοξαίτα· συ δὲ
 Δίδου οἷον ἀνδρῶν τοῖς ἐμοῖς λόγοις,

earnest attention to my words, and correct me if you find I speak not to the purpose. When I came to consult the Pythian oracle, that I might learn how I could take revenge of the murderer of my father, Phoebus gave me this answer, which you shall hear. That I must steal upon him unprovided of arms or troops, and with my hands take just revenge by killing him. And since we have heard so plain an oracle, you, going when you find a favourable opportunity, may know all that passeth in the palace, that when you have seen all, you may give us a perfect account. For at this age, and after so long a time since they saw you, they will not know you, nor will they have the least suspicion of you, being thus equipped. Tell them that you are a Phocian stranger, sent by a man of Phanoteus, for he is their chief ally; and tell them, confirming it by oath, that you are sent to give an account, that Orestes died a violent death, tumbled from his chariot at the Pythian games. Be that thy tale. But I, after I have adorned my father's tomb, as Apollo commended us, with libations and hair clipt from my head, will come hither again, bringing in my arms the brazen urn, which you know is hid hard by in a thicket, that we may more easily deceive the assassins, by bringing them the confirmation of the agreeable news, that my body is burnt and reduced to ashes. Why should it grieve me to pass for dead, since it is plain by my actions that I am alive, and am about to gain immortal honour; for I am persuaded that no unfortunate oracle can be attended with so much advantage; for I have often seen wise men falsely reported to be dead, and after, when they have returned home, they were honoured more; so I promise myself happiness, that after I have every where spread the report of my death, I shall appear as a star to my enemies, and shall still shine. But O my father's land, and gods who there preside, receive me kindly in these enterprizes; and thou, O my father's palace, for I come to wash away those stains by which thou art polluted, incited by the gods, send me not

Μισθαριστοὶ εἰ μὴ τυγχάνῃ τι καιροῦ
 Ἐγὼ γὰρ ἵν' ἴκομαι, τὸ πυθικόν,
 Μαιντικοί, ὡς πατὴρ μάβοιμι ὃ τῷ τροπῷ
 Ἀροίμην δίδως παρα τῶν φονευσάντων
 Ὁ Φοῖβος χρεῖ τοιαυτῷ μοι, ὦν τάχα πευσθῇ·
 Αὐτοὶ ἀσκειὺν σῖρατος τε καὶ ἀσπίδων
 Κλεψαὶ σφαγὰς ἐνδίκους χεῖρας δολοῖσι.
 Ὅτ' οὐν ἐσηκουσάμεν τοιοῦδε χρῆσμον
 Σὺ μὲν μάλιν, ὅταν καιρὸς εἰσαγῇ σε,
 Δοκῶν τανδ' ἴσω, πᾶν το δρᾶμενοι ἴσθι,
 Ὅπως αὖν, εἰδώς, ἀγγυίλης σαφὴ ἤμιν.
 Οὐ γὰρ μὴ σε γῆρξ τε καὶ μακρῷ χρόνῳ
 Γνωστ' οὐδ' ἠθισμένοι ᾗδ' ὀποπτεύσαντιν.
 ἔρω δὲ τοιᾶνδ' λογῶν, ὅτι εἰ μὲν ξένος,
 Φῶκευς, ἵκαν παρ' ἀνδρὸς Φαιακίῳ· ὃ γὰρ
 Τυχάνει μεγίστος δαρυξίνων αὐτοῖς
 Ἀγγελεῖ προστίθεις δ' ὁμῶ ὅθ' οὐτεκὰ
 Οριστὴς τεθῆκ' ἐξ ἀναγκαιᾶς τύχης,
 Πυθικαῖσιν ἀλλοῖσι, ἐκ τροχῆλατων
 Κυλισθεὶς διφραν· ᾗδ' ἐστ' αὖτ' ὁ μῦθος.
 Ἡμεῖς δὲ τυμβὸν πατρός, ὡς ἐφίετο
 Λοιδάισι καὶ χλιδαῖς κατατομοῖς πρῶτον
 Στεψάντες, ἐπ' ἀψορρὸν παλιν ἤχομεν
 Ἡρμεῖοι χαλκοπλευροὶ τυπνῆμα χερσίν,
 Ὁ καὶ σὺ οἶσθα κειρόμενοι πού θαμνοῖς.
 Ὅπως κλεπτόντες λογῶν, φᾶτιν ἤδειαν.
 Αὐτοῖς φεροίμεν, ὡς τοῦμον δέμας ἐρβεί,
 Ἡδὴ φλογιστὸν καὶ κατηνθρακκαμένον.
 Τί γὰρ λυπεῖ με τοῦθ', ὅταν θάνῃ λογῶν,
 Σῶθαι ἐργασίῃ, καξενεγκάμμαι κλειός;
 Οὐδὲν μὲν ῥῆμα δοκᾷ κακὸν σὺν κερδέι.
 Ἡδὴ γὰρ πολλὰκις καὶ τοὺς σοφούς εἶδον
 Ματῇ θησκοῖντας λογῶν, ἐβ' ὅταν δομεὺς
 Ἐλθῶσιν, αὐτοὶ πλεῖον ἐκτετιμῆνται.
 Ὡς ἐπαυχῶ καμ' ἀπο τῆς φήμης τῆσδε,
 Ἐτι λαμβύειν, δέδορκοτ' ὡς ἀσπίροι ἐχθροῖς.
 Ἀλλ' ὡ γῆ πατρώα, θεοὶ τ' ἐγχωρεῖσι
 Δεξασθε μ' εὐτυχούντα ταιῶ ἰδοῖς ταισδε,
 Σὺ τ' ὡ δῶμα πατρῶν· σὺ γὰρ ἐρχομαι
 Δικῇ ἄρμημένος καθαρθὴς πρὸς θεῶν.

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away dishonoured out of the land, but greatly enriched, and possessor of the palace.

CHAP. LII.

A literal translation of a Paraphrase, by Socrates, of the opposite Greek.

VENIT Chryses filiaque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Arge dixit senecturam cum se; abire autem jussit, et non irritum, *ut ead. v. deussum venisset.* Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomena dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lacrymas illius sægittis.

Καὶ μὴ μ' ἀποστείλητε τῆσδ' αἰμιον γῆς
 Ἀλλ' ἀρχεπλουτοῖ, καὶ δόμων κατασάτην.

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CHAP. LII.

METAPHRASIS, OR POETRY TO BE PARAPHRASED IN
 PROSE.

Ο γὰρ ἦλθε θοάς ἐπὶ νῆας Ἀχαιοῖν,
 Λυσόμενος τε θυγάτρε, φέρων τ' ἀπειρεσί σποινα,
 Στεῖμμα τ' ἐχὼν ἐν χερσὶν ἐκῆβολου Ἀπολλωνος,
 Χρυσὴν ἄνα σκέπτρε· καὶ εἰσίστετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα, δύω κοσμητορὶ λαῶν·

Ἀτρεΐδαι τε, καὶ ἄλλοι εὐπημίδες Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, ὀλυμπία δώματα, ἔχοντες,
 Ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἰκάδ' ἵκεσθαι·
 Παιδὰ δὲ μοι λυσάιντε φίλην, τὰ δ' ἀποινα δεχέσθε,
 Ἀζόμενοι Διὸς υἱὸν ἐκῆβολου Ἀπολλωνα.

Εὐθ' ἄλλαι μὲν πάντες ἐπευφρόνησαν Ἀχαιοί,
 Αἰδεσθῆναι θ' ἱέρηα καὶ ἀγλαὰ δεχθῆναι ἀποινα·
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἵδανε θυμῷ·
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μύθον ἐτέλλει·

Μη σὲ, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχηνω,
 Ἡ νῦν δηθύνοντ', ἡ ὕψιρον αὐτὶς ἰόντα,
 Μὴ νῦν τοι οὐ χραίσμῃ σκηπτρον, καὶ στέμμα θεοῖο.
 Τῇν δ' ἐγὼ οὐ λυσῶ, πρὶν μὲν καὶ γῆρας ἐπεισὶν,
 Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τῆλοθι πατρὸς,
 Ἰσθὺν ἐποιχομένην, καὶ ἐμὸν λῆχος ἀντίσσωσαν·
 Ἀλλ' ἴθι, μὴ μ' ἐρεθίζε· σπαντερός ὥς κε νῆμαι.

Ὡς εἶπας· ἐδδῆσεν δ' ὁ γέρον, καὶ ἐκείθετο μύθῳ·
 Βῆ δ' ἀκίαν παρὰ θύια πολυφλοίσβοιο θαλάσσης,
 Πολλὰ δ' ἐπείτ' ἀπανεύθει κίον ἠεὶ ὁ γεραιὸς
 Ἀπολλωνί ἀνακτι, τὸν ἠυκόμος τέκε Λητῶ·

Κλυθὶ μὲν, Ἀργυροτόξῃ, ὃς Χρυσῇ ἀμφιβύβηκας,
 Κίλλαν τε ζῆβην, Τενεδοίῳ τε ἴφι ἀνασσοῖς,
 Σμινθεύ· εἰ ποτε τοὶ χαρίεντ' ἐπὶ νηὶν ἐρεψῶ,
 Ἡ εἰ δῆποτε τοὶ κατὰ πλοῖα μῆρ' ἐκῆα
 Ταυρῶν ἢ αἰγῶν, τοδὲ μοι κρήνην ἐελδῶρ·
 Τίσσῃσι Δαναοὶ ἐμὰ δάκρυα τοῖσι Βελεσσίσι.

END OF THE EXERCISES.

NOTES ON SYNTAX.

ALTHOUGH the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles.

1. Every nominative agrees with some verb, expressed, or understood.

2. Every genitive expresses that from which something proceeds, or by which it is possessed; and, in general, depends upon a noun or preposition, expressed or understood.

3. Every dative expresses that to which something is acquired. But as the dative, in Greek, corresponds also to the ablative in Latin, it expresses that from which any thing is taken, or by means of which it is done.

4. Every accusative is governed by an active verb, or a preposition, expressed or understood; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, the *genitive*; or when cases are said to be put absolutely, these principles should be referred to, and they will show the force and propriety of the expression.

An attention to the following concise notes will enable the learner to supply these ellipses, with others of very frequent occurrence.

Rule 1. Κακῶν (πραγμάτων) τῶν πρὶν (αὐτῶν) μείαν εἶχεν, τὰ (χρήματα) ἔξω. Ο (ἄνθρωπος) ἐρχομένος.—τῇ μὲν (μερίδι), τῇ δὲ (μερίδι).

3. Ὁρθὸν (χρήμα) ἢ ἀληθεῖα αἰ. Ἔργον, or πρᾶγμα, may sometimes be understood in place of χρήμα; as Ποιοῦ (ἐργον) εἰξας; What a deed have you done? Μετὰ ταῦτα (πράγματα). After these things.

4. Ὁ ψυχὴ (σου) ὡς μὲν ποθῇ.
 5. For, Οἰομένη (αὐτοῦς) ἐκαστὴ σοφωτάτη.
 8. For, Τοῖς δ' (ἡμῖ) ὡς ἔρεται.
 12. For, Πρὸς ταυτοῖς ἂ λέγει; and, Οὗτος ἐστὶν ἄνθρωπος ἐν λέγει.
 14. Ἐστὶν αἰετὰ (χρηματά). Τα δίκαια (πραγματά).
 15. Το πασὶν ἀριστοῖς δυσταρίχτοις (ἐργοῖς) ἐστὶ.
 20. Ἔργα (αὐτῇ) πλεονάζει. (Ἀπο) τῆς χαλκῆς ἀπὸ τῆς
 Γυμνασίου μετὰ (ἐξ) ἀνδρῶν. Ἀναίτιος (ἐκ) ἀφροσύνης.
 22. Οἱ παλαιοὶ (ἐκ) τῶν ποιητῶν. Μορὸς (ἐκ) βρωτῶν. Οἱ πτω-
 χεῖς (ἐξ) ἀνθρώπων.
 22. (Πρὸ) βουλῆς οὐδὲν ἐστὶν ἐχθρὸν κακῆς.
 23. These datives are all of *acquisition*, or *deprivation*.
 24. Ἀνθρώπων (ἐπὶ) μακρῶν ἀριστοῦ.
 25. Ο πειρασμοῦ ἵκεται (κτῆμα) γίνεται.
 26. Αἰσθάνομαι ψόφου. The perception proceeding
 from the sound; or the noise being the *cause* of hear-
 ing. Παντῶν τῶν καλῶν ἡδ. The love proceeding from,
 or being excited by the beautiful. Οὐδὲ (ἀπο) τούτου δι-
 μαρτυ. Ἀμύλη (ἀπο) τῶν φίλων. Ἀπολαύς (ἐκ, ὅς ἀπο) τῶν
 παροτρύν.

Many verbs seem to govern a genitive, or accusative, indifferently; but the accusative only is governed by their own immediate influence: the genitive depends upon *τι*, *μερος*, or the like, understood, and expresses a *part* in contradistinction to *the whole*; as, Πίνω οἶνον, I drink up the wine. Πίνω (τὴ ἐξ) οἶνου, I drink some of the wine.

28. A preposition may be understood, after verbs of *following*, and *discoursing*, besides the force of acquisition; as, Ἀκολουθεῖν (μετὰ) τινι, To follow a person: Ομιλεῖν (μετὰ) σοφοῖς, To converse with wise men.

32. This is a dative of *acquisition*, or *deprivation*; the genitive depends on *ἵκεται* or *ἐπὶ* understood; the accusative alone is really governed by the verb. Αἰσθάνομαι (ἵκεται, ὅς ἐπὶ) παρανομιᾶς I accuse you of folly.

33. Ἀπαντὰ (ἡς) σε διδάσκει. Χρη αὐτῶν τοῦ θεοῦ (κατὰ, ὅς ἐπὶ) ἀγαθὰ. Ἀποσπερμὴ με (κατὰ) τὰ χρηματά. (Εἰς) σε γυνὴ μεθύ.

35. Το μέγθος (ταρα) είναι της πεπρωμένης.
 38. Χρη σοι (πλὴν) φαν. Εἰμαι τοις θαύμας (μερος) με-
 τω. Δι αυτή (ολογος, or πολυ, or μέρος) χεσμεται.
 40. Or καλως, &c. αἱ (Κωλυ) μη δδωκεν ρυτο, i order
 you not to teach this.
 41. Judicaturi estis.
 43. Sicut es. Socrates ambulat.
 41. & 43. These verbs are of singular use and beauty
 in the Greek language. By associating μέλλω with the
 infinitive, and εἰμι, &c. with the participles of other
 verbs, the time and circumstances of an action are
 most accurately defined. They may with propriety be
 called auxiliaries, and they bear a remarkable analogy
 to verbs of that kind, in the English language.
 44. For, Αγαπᾷ με διατλη, Perseverat amare me;
 and, Μιμνημαι ποιησαι, Memini fecisse. Or, (Εἰμι) ποιη-
 σας (πραγμα) μιμνημαι.
 45. Εἰς το στρατιωτας συναγαγῃ, Ad congregandum, vel
 congregandos mittendum. Αποστειλῃ. Αποσπείλει. (Εἰς
 το) ποιησισχον, Turpe facit.
 46. Γραφτεται ἐμῃ επιστολῃ. Scribendum est mihi epis-
 tolam.
 47. (Εἰ) μηχαναις. (Εἰ) αργυραις, &c. (Εἰ) τῇ ονο-
 ματι αὐτου, In his name.
 48. The preposition is often omitted; as, Σουκον ἱρον
 εφικομεθ, We came to the sacred Sunium. Αἰθερι καμει,
 Dwelling in Æther.
 49. These adverbs in σι are really Ionic datives,
 governed by εἰ, understood; as, Αθηται, for, εἰ Αθηταις.
 50. Εφισος απεχῃ, (κατα) τριων ἡμερων ἴδου.
 51. (Δια) ἡμερας και νυκτος. (Εἰ) ἡμερας μι. Οργη φιλονυ-
 των (κατ) ὀλιγων ισχυι χρονον.
 52. Ανδριας (κατα το μπκος, or ὑψος) δυωδεκα πηχει. Ωνη-
 σαμην (απὶ) δυο οὐλων. (Εἰ) χροσῃ την νικην ἀπὸστατα.
 53. The context will enable the reader to determine
 which of these words must be understood. Τα (φρα)
 Πλατωνος. Ολυμπιας, ἡ (μητηρ) Αλεξανδρου. Επαυνη (ἱεκα)
 της φιλομουσιας. Της γης (τι) ἱτιμοι. Αδραστος δ' ἔγχε (μην)
 θυγατρην. Ω (ἱεκα) της αναιδίας.
 54. Των αὐτων ἔργων (συν) ἱκνησας.

55. (ἔσται) ἑγώ. (ἔσται) ὁμοίᾳ.
 56. (ἔξ, or, ἐξ) ἡλίου ὑψίστου. When the sun arose,
 or was rising. (ἔξ, or, ἐξ) ὡς γινόμενος. When, or af-
 ter these things were done. (ἔσται) τις θροῦνος. (Μίτος)
 ἀκουσέν, When it was heard.

It is doubtful whether the Greek language does not admit even the nominative to be used as an absolute case, as the English does. But those expressions, in which the nominative appears absolute, may in general be considered as elliptical; the finite verb, with some conjunction preceding, being understood; as, (Ὅταν) αἱ ἡμέραι ἐρχόμεναι (ἦσαν), When the days were come. (Ἐπιδόν) οἱ στρατιῶται κατὰ τὸ μέσον πεδίου (ἐνυγχα-
 νον) οὐτες. (See Rule 44). When the soldiers were in the midst of the plain.

If there still are some expressions, which cannot be explained in this manner, perhaps they may be classed with those ἀνακολουθίαι, which are to be found in the most elegant works in every language; which would be disgusting indeed, if too frequently used, but occasionally give a pleasing variety and animation, to plain narrative or didactic style. Thus,

Ὁ δὲ Ἀσσυρίος, ἐγὼ μὲν οἶμαι ἱππίας εἶμι. Xen. Cyr. B.

Ὁ Μωσὴς οὗτος, οὐκ οἶδμεν τί γέγονεν αὐτῷ. Act. 7.

Quæ prima solo ruptis radicibus arbor
 Vellitur, hinc atro liquuntur sanguine guttæ. Virg.
 Æn. 3.

Quæ quatuor, quanquam inter se colligata atque im-
 plicata sunt, tamen ex singulis certa officiorum genera
 nascuntur. Cic. Off. 1.

He that planted the ear, shall he not hear? Psalm
 94. 9.

57. Ἐγγὺς (ἐξ) αἶλος. Περὶ (ὑπὲρ) δικῆς. Πορὶν (ἀπὸ) τῆς
 πόλεως, Far from the city. Εὐθύ (ως τοῦ) τοῦ Ἀρεοπαγίου,
 Straight to the Areopagus. (Πρὸς) τινος χάριν, In whose
 favour. Ἀχρι (πρὸς ἡμέραν) θανάτου, Till death.

58. Μα (ὁμνυμι) Δία. Ἀμα (συν) τῷ ὕδατι.

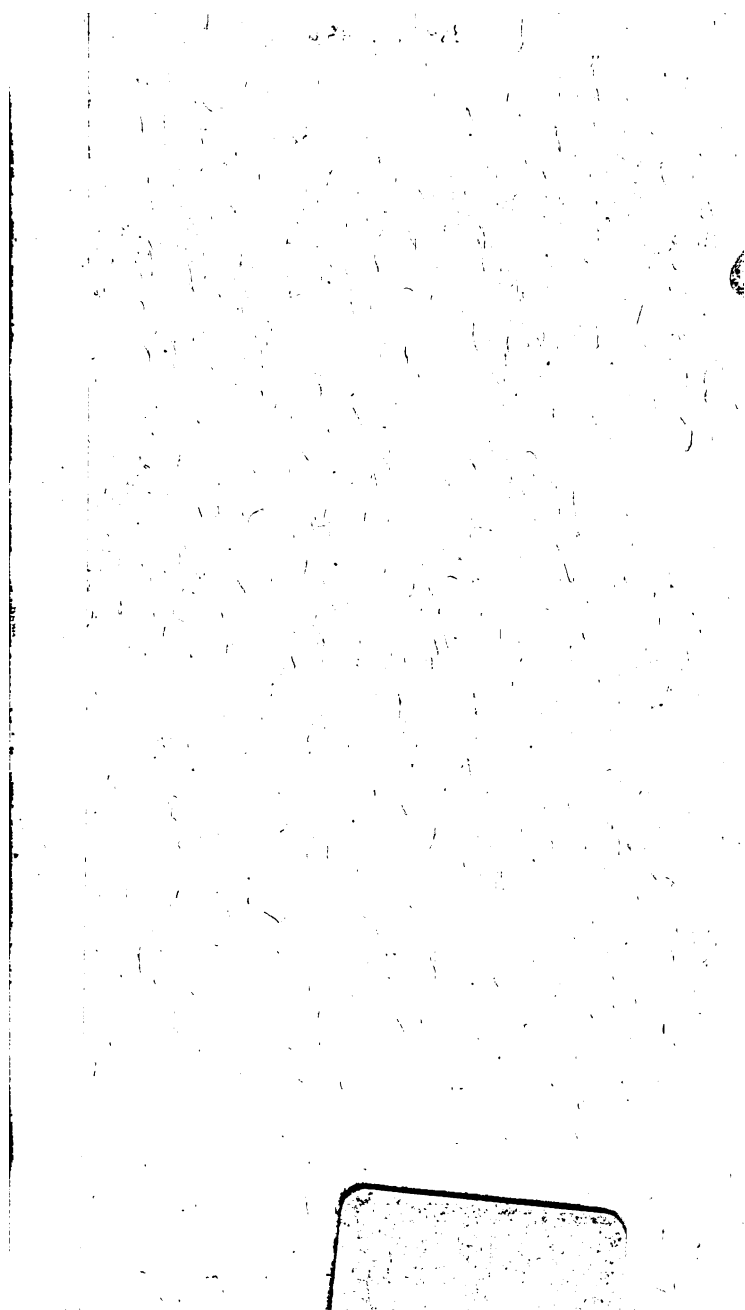
61. No precise rule can be given, to ascertain when
 these prepositions govern one or other of the cases
 specified.

The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. But the proper use of these prepositions will be most readily acquired by a careful perusal of the best authors.

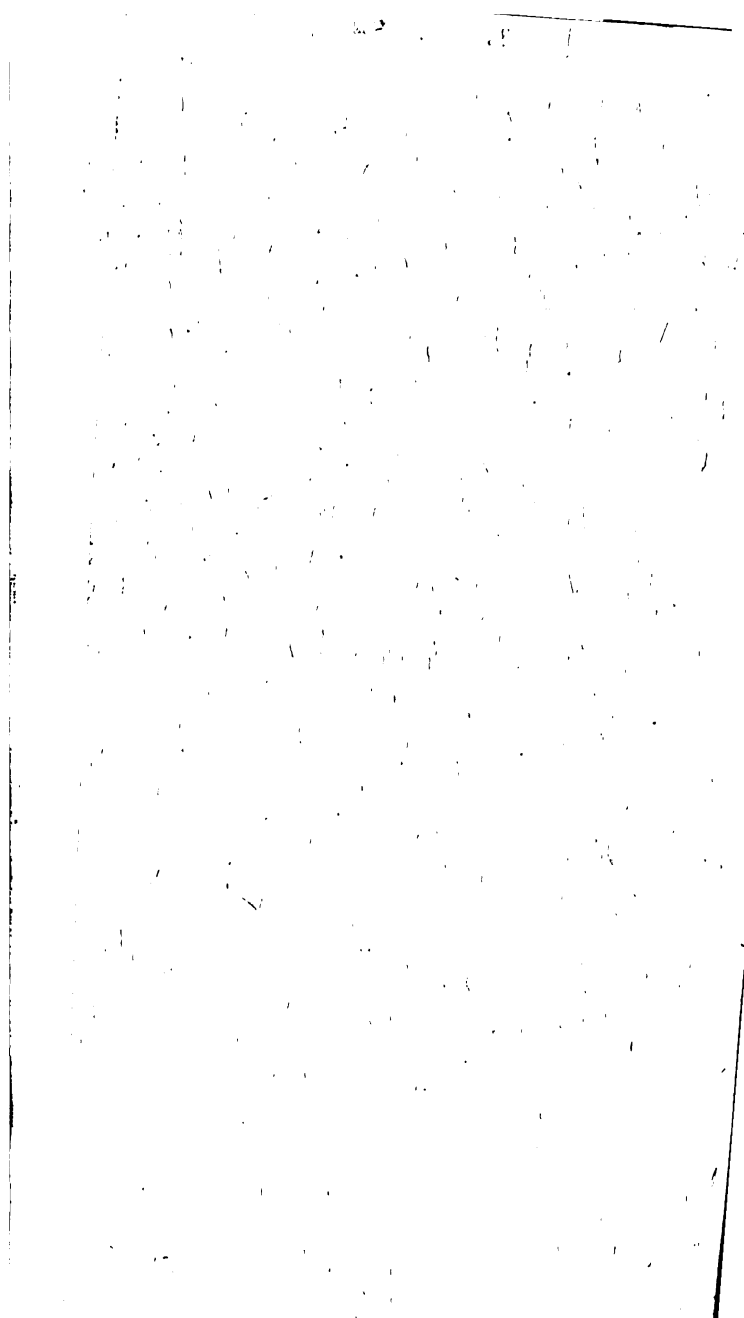
62. *Παρα* and *προς* are joined, in this rule, for the sake of conciseness, as they may commonly be translated in the same words: yet there is a marked distinction in the ideas expressed by them: *παρα*, in general, implying *duration* or *possession*, and *προς*, *contingency*.

FINIS









The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of education, and in the field of communication.

The second part of the paper discusses the importance of the study of the history of the English language in the field of linguistics. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of education, and in the field of communication.

The third part of the paper discusses the importance of the study of the history of the English language in the field of education. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of education, and in the field of communication.

The fourth part of the paper discusses the importance of the study of the history of the English language in the field of communication. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of education, and in the field of communication.